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Arthur F. Stevens

IN my one minute let me urge soul-winning as the end of your labor. Before your pupils are twenty, nine out of ten will have made choice of Christ as a personal Saviour, or will never make that choice. The days and months run into years with appalling rapidity. Win them this year!

Homer C. Stuntz,
Bishop Methodist Episcopal Church, Omaha, Nebraska

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Editors' Outlook

WHETHER our forefathers, one hundred and fifty years ago, had a definite idea of what was meant by happiness when they set it as a national goal, certainly few of us today, in our feverish pursuit of it, give ourselves pause long enough to consider thoughtfully what it means. Among the few who do is one who said recently that *happiness is the use of one's best powers at their maximum.*

Educationally this is a very significant statement, for education is the liberating and putting to use one's best powers. This is the opportunity for which ideally our public schools stand; the opportunity which, if rightly used, leads to the goal of happiness. For there is no question but that deep satisfaction follows the use of one's best powers at their maximum. For this reason those who labor on the highest levels of life in the service of mankind—ministers, teachers, scientists, artists, homemakers—find in their work, despite its inadequate financial recompense, an abiding happiness.

To identify service with happiness may not have been in the minds of our forefathers, but there is no doubt that if happiness is to be found in the maximum use of one's best powers, then those powers which are altruistic in nature—and which all possess potentially—must come into use. If this be so then education, whether secular or religious, which leads to service may be considered in the highest sense the pursuit of happiness.

IT is a common fallacy to assume that a job has been done when a law has been passed or a treaty signed. As a matter of fact, the relaxation of effort at this stage often constitutes a very grave danger. The passage of the suffrage amendment did not in itself guarantee purity in politics or democracy in government. The adoption of Federal prohibition has not put an end to the use of intoxicating liquors. And the ratification of the treaties growing out of the Washington Conference did not eradicate militarism. The most that can be said is that the action of the Government, in these instances, has now made it possible to carry on the fight against existing evils under somewhat more favorable conditions. The work of agitation and of education must still be vigorously pushed until the principles which lie at the foundation of a better world are everywhere understood and accepted.

Take, for example, the movement for a warless world. Much was expected of the Washington Conference, and much, indeed, was accomplished. But the fact is that the Washington Conference only made a good beginning. Mighty tasks still face us. Misunderstandings, suspicions, animosities, hatreds, still persist between nations. Big armies still exist. Though poison gas warfare is forbidden, vast appropriations for gas preparedness are still being asked. No limit has been placed on the building of submarines and airplanes.

The ten-year naval holiday is a God-given "Day of Grace." The churches now have opportunity, free from the excitement and abnormal psychology of wartime patriotism, to reexamine with care the whole question of their responsibility in regard to war, and for the creation of international institutions of justice, liberty, and law that will ultimately outlaw war. Christian leaders and organizations can now calmly consider their duty for creating in the masses of professed Christians an intelligent comprehension of international life and a vivid sense of personal responsibility for international policies.

Something can be done, no doubt, with adults, in the way of developing convictions and sentiments that make for peace. The great opportunity, however, is to be found in work with youth. In every national ecclesiastical gathering and assembly and in every Summer School and Conference of Christians throughout our land, the practical steps to a warless world should be seriously studied. Tens of thousands of young people should be promptly enlisted in the Christian Crusade to end war. Mission study classes and every kind of adult Bible study group should make the "Warless World" a major topic for study and prayer.

WORLD'S Sunday School Pilgrims will be in evidence at Kansas City, and on Saturday evening, June 24, a banquet will take place at the City Club, 1021 Grand Avenue, Kansas City, Mo., to which all delegates to the eight Conventions held by the World's Sunday School Association are invited. These eight Conventions took place as follows: London, 1889; St. Louis, 1893; London, 1898; Jerusalem, 1904; Rome, 1907; Washington, 1910; Zurich, 1913; Toyko, 1920. A similar banquet was held at Buffalo in connection with the International Convention in 1918. The World's Pilgrims will be requested to wear the badges which they received when they attended the respective Conventions. Some were delegates to a numbr of these great World's Sunday School gatherings, and Dr. Marion Lawrance was present at seven. A leaflet will be mailed very soon to all delegates to former World's Conventions whose addresses can be obtained. Any one who was present at any of these Conventions and can participate in this reunion in Kansas City is requested to write for information to the office of the World's Sunday School Association, 216 Metropolitan Tower, New York City.

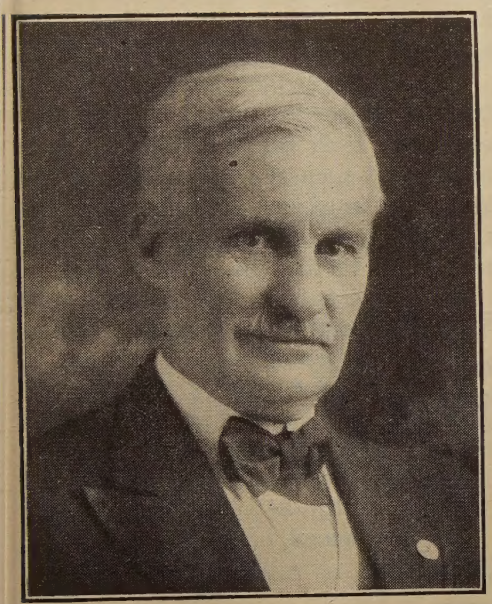
On the Sunday evening of the Convention, June 25th, the entire program will be in charge of the World's Sunday School Association and speakers of special prominence and world-wide experience will participate. A special Exhibit is being prepared for the Kansas City Convention by the World's Association which will display Sunday-school material gathered from world fields. As opportunity offers during the days of the Convention, June 21-27, the Sunday-school work in many lands will be portrayed by means of stereopticon slides and motion pictures. For the Exhibit and lectures two large rooms have been assigned to the World's Association in the great Convention Hall in Kansas City.

WILLIAM G. LANDES, of Philadelphia, was elected General Secretary of the World's Sunday School Association at the meeting of the Executive Committee of that organization, which was held in the Hotel Pennsylvania, New York City, April 27. The office of General Secretary was made vacant by the death of Frank L. Brown, LL.D., on March 23. The election of Mr. Landes was the unanimous choice and no other name was suggested by the nominating committee. Mr. Landes has been the General Secretary of the Pennsylvania State Sabbath School Association for the past eighteen years and is well known abroad as well as in all parts of America. He has attended four of the conventions of the World's Sunday School Association, Rome, 1907; Washington, 1910; Zurich, 1913; and Tokyo, 1920. In connection with both the Zurich and Tokyo conventions he made a Sunday-school tour around the world.

At this meeting of the Executive Committee a Recognition Service was held in memory of the late Dr. Brown. Suitable resolutions were adopted and many of the members present spoke concerning their love for and appreciation of him.

On to Kansas City!

By Marion Lawrance



MARION LAWRANCE
Chairman of the Program Committee

ALL things are ready. The feast is spread. The invitation has gone forth throughout the continent. As this issue of THE CHURCH SCHOOL falls into the hands of its great family of readers, the eyes and thoughts of the Sunday-school hosts of North America are toward Kansas City.

When the Buffalo Convention adjourned four years ago everybody realized that the next convention *must* be epoch-making. It could not be otherwise in view of the action taken there resulting from the widespread and growing "divine discontent" with present conditions. There was a deep conviction that while the Sunday school was and had been the whitest part of the churches' great field, the results were not at all commensurate with the possibilities nor the needs. The church as a whole was largely marking time in the matter of religious education.

During these intervening four years the feeling has grown, until now it is safe to say that never before has the Sunday school held the center of the stage as it does today. The Sunday-school atmosphere is electric with the insistency that something *must* happen at Kansas City. *And it will.*

The Convention Committee has recognized its responsibility. Their uncompromising purpose from the start has been to build a program that should deal with conditions as they are, and blaze the way into the open. Personalities and topics have been considered from that angle.

As a result, there will be presented at Kansas City, we believe, the strongest and most practical program ever given in an International Convention. The speakers—over two hundred in all—have been chosen with great care and with a view to their special fitness for the particular topic to be dealt with. It is a seven-day convention, of sixty-five sessions, each session complete in itself and yet fitting into a symmetrical whole. Among the high points may be mentioned:

1. Recognition of the changing world order.
2. Study of the present conditions and needs.
3. Stressing the importance of emphasizing religious education in the home ,the local church, the community and the wider field.
4. Giving adequate consideration to both personal and social evangelism.
5. Featuring Christian citizenship as the only sure way to outlaw war and bring in the day of brotherhood and peace.

For the purpose of attaining these ends due attention is to be given to such necessary agencies as:

1. Thorough organization of the local church, the community and the field as a whole.
2. Adequate and suitable buildings and equipment.
3. Placing of Directors of Religious Education in local churches.
4. Fostering all allied activities for week-day religious instruction.
5. Developing a trained leadership through recognized agencies for all departments of the work.
6. Raising the standards of local school administration and management.
7. Emphasizing the work of the Sunday-school teacher and the necessity of teacher training.
8. Dignifying the Sunday school as an all-the-week agency for religious education and social activities.
9. And then as the dynamic of it all—waiting upon God through the agency of properly directed periods of worship and music, Bible messages and prayer for guidance and consecration, without which all our labored efforts will go astray.

Is it not plain that all this leads logically and of necessity to the hearty and unanimous adoption of the proposed merger of all the Sunday-school forces of North America as the agency, under God, for the realization of the hopes now filling Christian hearts everywhere?

Christian Patriotism

ONE cannot be a true Christian without also being a true patriot. The view advocated in certain circles today that patriotism is effete, that under modern conditions it is a curse rather than a blessing to the world and that it must be supplanted by what is termed internationalism, cannot be maintained either on scriptural or rational grounds. It is as natural for a man to give his own country the first place in his affections as it is for him to cherish a tenderer love and a deeper concern for his own family than for the family of his neighbor. He is more immediately related to his own country than to any other and, therefore, more directly responsible for its welfare than for that of any other. In many cases the highest service a citizen can render to the world is by doing his best to purify the life and ennoble the ideals of his own country.

THE advocates of internationalism are right, however, in declaring that there is a type of patriotism which is doing a vast deal of harm. One has but to observe what is going on throughout the world today to discover striking evidence of the truth of this statement. A narrow, selfish and ignoble kind of nationalism is blocking all efforts to bring about the reconstruction of the battered and war-torn nations of the earth. When statesmen meet in council effective agreements and wise adjustments are found to be impossible because the members of each national group are seeking to secure special advantages for their own country without regard to the interest of other countries. It seems impossible for them to grasp the idea that in our modern life nations are so related to one another that the good of one is the good of all and the hurt of one the hurt of all—that a nation can no more live unto itself than an individual can live unto himself. We do not render real service to our country when we help to cherish suspicion and hatred of others or when we make ourselves the advocates and promoters of narrow and selfish policies. If this type of patriotism continues to prevail, national differences will grow more and more acute with consequences to civilization which one does not like to contemplate. The only way of salvation lies in the adoption by the leaders of national life of the spirit and teachings of the Gospels. The spirit of love and brotherhood must take the place of suspicion and jealousy, and cooperation and mutual helpfulness the place of strife.

ALREADY answer of the materialist to this contention is that such a proposal is a mere pipe-dream, impossible of realization because of the incurable selfishness of human nature. But this objection is based upon the assumption that human nature cannot be changed, whereas the real fact is that nothing else in the world is susceptible to such profound and radical transformations. There are millions of men and women who are living lives of devoted service because they have been renewed by the power of the Holy Spirit. And it is only necessary that the number of such shall be multiplied in order that the world may be renewed. Why not commit ourselves heroically to the task of bringing about such a transformation instead of resting in a philosophy of despair? For that is what the attitude we are considering amounts to. Nothing is clearer than that unless there comes about a profound change in the attitude of nations and classes toward each other our civilization is doomed.

IN the first days of July we shall be thinking and talking about our national history and achievements. There is much in our record of which we may be justly proud, and this we should gladly and gratefully recall. But let us not forget that there are still tendencies in our national life which can neither be commended nor defended, and that it is just as much the duty of a nation honestly to face its shortcomings and repent of its sins and resolutely to seek to correct its faults as it is the duty of an individual. A mood of uncritical self-satisfaction is unfortunate either in the one or the other.—E. B. CHAPPELL.

IT is July 4, "Independence Day," 1880—forty-two years ago. At evensong the majestic figure of Phillips Brooks stands in the pulpit of Westminster Abbey. And thus his sermon ends:

"It is not for me to glorify tonight the country which I love with all my heart and soul. I may not ask your praise for anything admirable which the United States has been or done. But on my country's birthday I may do something far more solemn and worthy of the hour. I may ask you for your prayer on her behalf. That on the manifold and wondrous chance which God is giving her—on her freedom; on her unconstrained religious life; on her passion for education, and her eager search for truth; on her jealous care for the poor man's rights and opportunities; on her countless quiet homes where the future generations of her men are growing; on her manufactures and her commerce; on her wide gates open to the east and to the west; on her strange meetings of the races out of which a new race is slowly being born,—on all these materials and machineries of manhood, on all that the life of my country must mean for humanity, I may ask you to pray that the blessing of God the Father of man, and Christ the Son of man, may rest forever.

"Because you are Englishmen and I am an American; also because here, under this high and hospitable roof of God, we are all more than Englishmen and more than Americans; because we are all men, children of God, waiting for the full coming of our Father's kingdom, I may ask you for that prayer."

—Anthony C. Deane, in The Expositor—

Progress in Lesson Making

A Report of the Commission on Policy: William C. Bower, E. C. Dargan, John T. Faris, Frank Langford, Henry H. Meyer, Nan F. Weeks, Luther A. Weigle (chairman), B. S. Winchester

Adopted by the International Sunday School Lesson Committee, Pittsburgh, April 20, 1922

The Charter and Present Problems of the Commission

THIS Commission was appointed on April 7, 1920, to undertake a thorough survey of the lesson situation in the light of the experience of those using the courses now in existence; and it was charged in the light of this survey to make recommendations concerning the future policy of the International Sunday School Lesson Committee. It has made two reports: at Atlantic City on December 29, 1920, and at Boston on September 14, 1921. In order that the present status of the problem before the Commission may be clearly set forth, it is necessary to summarize the actions passed by the Lesson Committee, upon the occasion of these reports.

At Atlantic City the following actions were taken by the International Sunday School Lesson Committee:

1. That all our lesson schemes should be constructed upon the principle of gradation, and that at the earliest possible moment two basic types of Sunday-school lessons be adopted, namely:
   (a) Lessons graded by years.
   (b) Lessons graded by age-groups.
2. That the present system of International Graded Lessons be not now further revised by this Committee, the denominations being free as heretofore to make such revision as they might choose.
3. That the Committee proceed with the construction of a system of lessons graded to meet the needs of each of five age-groups:
   (a) Primary: ages 6, 7, 8; grades 1, 2, 3.
   (b) Junior: ages 9, 10, 11; grades 4, 5, 6.
   (c) Intermediate: ages 12, 13, 14; grades 7, 8, 9.
   (d) Senior: ages 15, 16, 17; grades 10, 11, 12.
   (e) Adult, including young people.

That these lessons be predominantly biblical in content, consecutive and cumulative, and that they aim to impart a comprehensive knowledge of the Bible and to give to the pupil the disposition and the ability to use God's Word intelligently; that they be dated, and that they move in a three-year cycle for each group.

4. That as an integral part of this system of lessons the Committee provide a dated series of services of worship with correlated materials for memorization, for the use of the whole school or of such departments as may desire it; together with materials for Daily Bible Readings and family worship.
5. That the new system of lessons thus to be constructed be known officially as

The International Sunday School Lessons:
Group Graded Series

and that the present system of graded lessons which is to continue for the present without revision by the Committee be known officially as

The International Sunday School Lessons:
Closely Graded Series.

That we recognize as short popular titles for these two systems the following:

   (a) International Group Lessons.
   (b) International Graded Lessons.

6. That when the new system of International Group Lessons shall be approved by this Committee, the Committee shall then proceed to determine the status of the Improved Uniform Lesson system.
7. That the International Sunday School Lesson Committee proceed as rapidly as may be feasible with the construction of a new curriculum of religious education which shall provide in integrated fashion for both Sunday and week-day hours, this to be known as "The International Curriculum of Religious Education."

The Commission of Seven was authorized to elaborate the above program, and at Boston presented preliminary outlines for a three-year cycle of Primary Group Lessons and a three-year cycle of Junior Group Lessons. These were ordered to be printed and distributed for criticism and suggestion in accordance with the usual procedure of the Committee, and it was voted that International Group Lessons for Primary and Junior groups be issued for the years beginning with January, 1924. The Improved Uniform Lessons for 1924, which were ready for final adoption and release, were laid upon the table pending further consideration of the relation between the Uniform Lessons and the Group Lessons.

The Commission has therefore concerned itself, since the Boston meeting, with three lines of investigation and activity:

(1) The revision and further elaboration of the preliminary outlines of the Group Lessons.

(2) A study of the Uniform Lesson system since 1872, with a view to recommendations concerning the future status of the Improved Uniform Lessons.

(3) The elaboration of principles of procedure for the construction of the proposed International Curriculum of Religious Education.

The International Group Lessons

The Commission does not understand itself to be charged with the creation of the International Group Lessons. It is not a committee on Group Lessons, but a commission charged to conduct a survey of the lesson situation and to make recommendations concerning the future policy of the International Lesson Committee. It undertook to draft the preliminary outlines for Group Lessons which were presented at Boston because instructed to do so by way of elaboration and explication of the program adopted at Atlantic City. These outlines were printed and distributed for criticism by Sec-

retary Price under date of December 10, accompanied by a letter signed by the Chairman of the Commission. If the use of the Group Lessons is to begin in 1924, however, it is necessary that the outlines for that year be finally passed upon at this meeting. The Commission therefore carefully revised the Primary and Junior Group Lesson outlines for the year 1924, in the light of the suggestions which it received, and issued a Second Provisional Draft of these outlines on March 13. It now presents this draft, as further revised, for adoption and release.

We recommend:

1. That the outlines for Primary Group Lessons and Junior Group Lessons for the year 1924, herewith presented, be finally passed upon at this meeting, adopted and released.

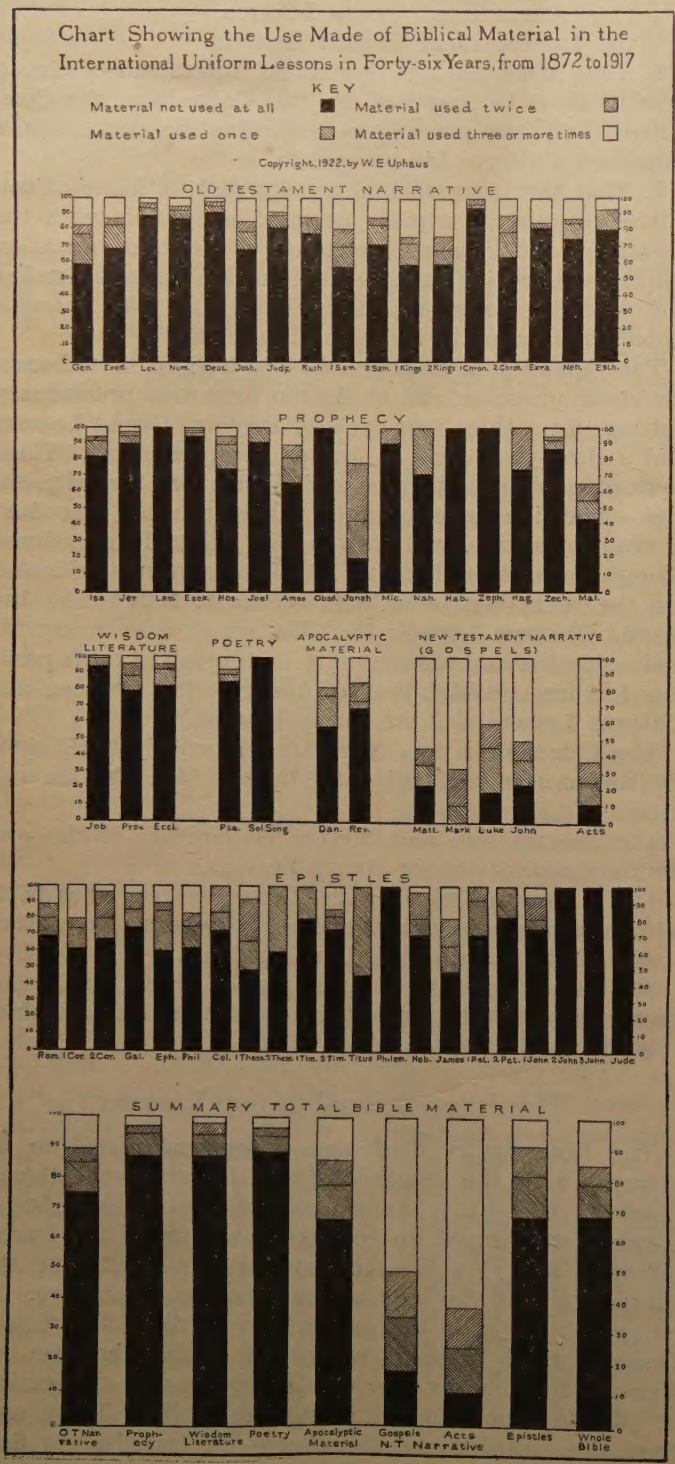


Chart Showing the Use Made of Biblical Material in the International Uniform Lessons in Forty-six Years, from 1872 to 1917
KEY
Material not used at all
Material used once
Material used twice
Material used three or more times
Copyright, 1922, by W. E. Uphaus
OLD TESTAMENT NARRATIVE
Gen. Exod. Lev. Num. Deut. Josh. Judg. Ruth 1 Sam. 2 Sam. 1 Kings 2 Kings 1 Chron. 2 Chron. Ezra Neh. Esth.
PROPHECY
Isa. Jer. Lam. Ezek. Hos. Joel Amos Obad. Jonah Mic. Nah. Hab. Zeph. Hag. Zech. Mal.
WISDOM LITERATURE
Job Prov. Eccl.
POETRY
Psa. Sol. Song
APOCALYPTIC MATERIAL
Dan. Rev.
NEW TESTAMENT NARRATIVE (GOSPELS)
Matt. Mark Luke John
Acts
EPISTLES
Rom. 1 Cor. 2 Cor. Gal. Eph. Phil. Col. 1 Thess. 2 Thess. 1 Tim. 2 Tim. Titus Philem. Heb. James 1 Pet. 2 Pet. 1 John 2 John 3 John Jude
SUMMARY TOTAL BIBLE MATERIAL
O T Narrative
Prophecy
Wisdom Literature
Poetry
Apocalyptic Material
Gospels N.T Narrative
Acts
Epistles
Whole Bible

2. That a Committee on Group Lessons of at least seven members be appointed to constitute a standing committee of this body, to have charge of the further development of the International Group Lessons; and that to this Committee be referred the preliminary outlines of Group Lessons for 1925 and 1926, together with all other materials pertaining to the Group Lessons which are now in the hands of the Commission of Seven.

3. That the Committee on Group Lessons be instructed to undertake the preparation of outlines for Intermediate Group Lessons to begin with January, 1927, and outlines for Senior Group Lessons to begin with January, 1930.

Improved Uniform Lessons

Since the distribution of the first provisional draft of the Primary and Junior Group Lessons, with the accompanying letter, the Commission has received communications which, in one way or another, purport to represent the views of a very large part, if not almost the whole, of the constituency which the International Sunday School Lesson Committee serves. Through these communications we are made aware of two demands, which seem at first to be incompatible. Both are widespread, and both urgently pressed, though by different groups. These demands are:

1. The demand that the Committee provide for a full continuation of the Uniform Lessons, adapted or adaptable to the entire school above the beginners.

2. The demand that the Primary and Junior Group Lessons be issued as substitutions for the adaptations of the Uniform Lessons to these grades, so that there will be issued by the Committee only two, and not three, series of lessons for these grades.

In the effort to find a way whereby both of these seemingly incompatible demands may be met, the Commission undertook a fresh and detailed study of the content and character of the Uniform Lessons, both in the successive cycles from 1872 to 1917 and in the present cycle extending from 1918 to 1925. Certain results of this study must here be set forth as a background for the policy which we shall recommend.

1. *Definition of terms.* The argument has been put forth that the Improved Uniform Lessons are in reality graded and should be so regarded; while the advertisements of some publishers characterize them as "uniform-graded" or "graded-uniform" and on the other hand the Group Lessons have been described by some as "uniform within departments." In view of this situation it is necessary to define the sense in which we understand and use the terms *uniform, graded,* and *adapted.*

(a) A *uniform* series of lessons is one that provides lessons which are adapted or adaptable to the use of the entire school. The general outline and the common material and common titles of the lessons in such a series are not chosen with specific reference to the experiences and needs of any particular grade or age-group of pupils.

(b) A *graded* series of lessons is one that provides lessons the general outline and materials of which have been chosen with specific reference to the understanding and the moral and religious experiences and needs of particular grades or age-groups of pupils.

(c) An *adapted* lesson is one which, standing in a series whose outline and materials have been chosen without specific reference to a particular grade or age-group, is yet, by modification of material and title, spe-

cifically adapted to the understanding, experiences and needs of pupils of a particular grade or age-group.

2. *Reasons which are urged for the continuance of the Improved Uniform Lessons.* These reasons fall into two classes, according as they are based upon considerations of expediency and demand or upon principles, pedagogical or theological.

(a) Reasons based upon considerations of expediency and demand are such as the following: We must give the people what they want, and half of them yet want uniform lessons; many of our schools are not yet ready for graded lessons; an uneducated constituency is unable to understand and use graded lessons; small schools can never use to advantage anything other than a uniform lesson; graded lessons are too difficult; we tried graded lessons and went back to the uniform; the uniform lessons simplify the work of the superintendent, make it possible for him to supervise the preparation of the lesson in a weekly teachers' meeting, and render it easy for him to secure substitute teachers without previous notice; we ought to retain uniform lessons for the sake of strangers and commercial travelers; the literature of the uniform lessons is cheap, whereas graded lessons cost too much for many schools; the name "uniform lesson" has value and prestige that dare not be surrendered, etc.

(b) The reasons based upon principle are of two sorts. There are reasons, first, which are based upon the pedagogical principle of fellowship and association, which stress the value of the association of all the members of the school, old and young, in the study of a common lesson, with the reinforcement of home study, family worship and weekly prayer-meeting, and the cooperation of religious and secular papers. There are reasons, second, which are based upon principles of theology, concerning the nature of the moral and religious experience and needs of children. Reasons of this sort may be urged in three forms: (1) That the writers of the graded lesson helps have not rightly understood or dealt with the religious needs of children of various ages; (2) that the graded lesson outlines issued by the Lesson Committee do not reflect a correct understanding of these religious needs; (3) that there are in fact no such differences between children and adults, with respect to their moral and religious capacities and needs, as will justify anything other than uniform lessons.

3. *Defects of the principle of uniformity.* Over against these reasons which have been urged in favor of the continuance of the Improved Uniform Lessons, must be set three inherent defects of the principle of uniformity:

(a) A uniform series of lessons contains no principle of progression whereby the pupil is able to measure his advance from grade to grade. It is impossible, moreover, for the teacher fully and effectively to correlate uniform lessons with the work of the pupil in the public schools and with the rest of the pupil's education.

(b) The general outlines of a uniform series of lessons are chosen without reference to the moral and religious experiences and needs of any particular grade or age-group; and these outlines therefore do not provide for children in the younger age-groups such ordered Christian nurture and systematic instruction in the simple fundamentals of Christian faith as they most need for the upbuilding, through the Holy Spirit, of moral and religious character. Even were it to be granted (which we are far from willing to grant) that the Improved Uniform Lessons have succeeded in providing for these younger pupils on each Sunday an adapted, "thoroughly teachable" lesson, the fact remains that the order in which these lessons are taught and the choice and outline of topics have not been determined with a view to the moral and religious experiences and needs of the children, and are not suited to illumine those experiences and meet those needs. At best the Improved Uniform Lessons, in the Primary and Junior grades, can furnish merely a succession of *adapted* lessons; they do not, in any proper sense of the term, constitute a *graded* series of lessons.

This statement, we believe, expresses the conviction of a majority of the International Lesson Committee. This conviction led the Committee, at Cleveland, on April 22, 1919, to take the following action:

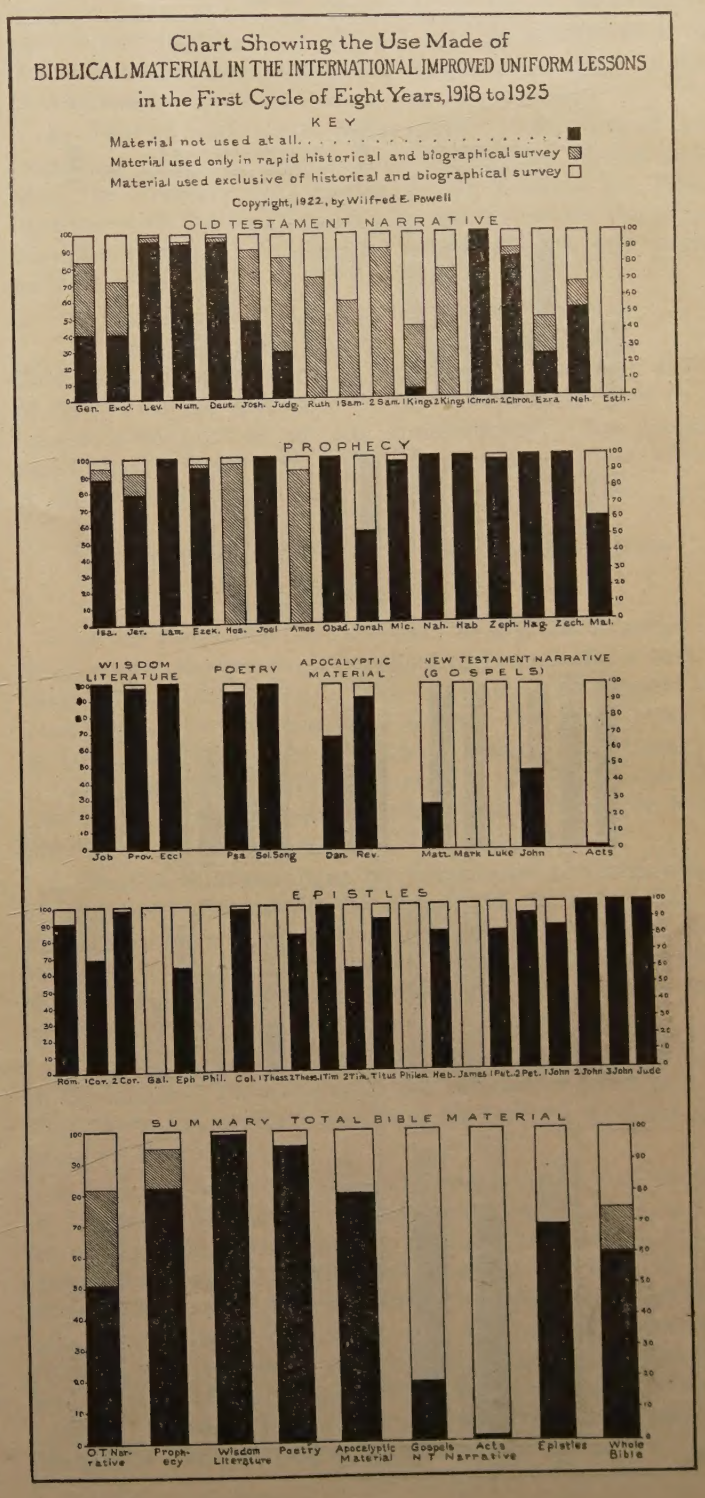


Chart Showing the Use Made of
BIBLICAL MATERIAL IN THE INTERNATIONAL IMPROVED UNIFORM LESSONS
in the First Cycle of Eight Years, 1918 to 1925
KEY
Material not used at all.
Material used only in rapid historical and biographical survey
Material used exclusive of historical and biographical survey
Copyright, 1922, by Wilfred E. Powell
OLD TESTAMENT NARRATIVE
Gen. Exod. Lev. Num. Deut. Josh. Judg. Ruth 1Sam. 2Sam. 1Kings 2Kings 1Chron. 2Chron. Ezra Neh. Esth.
PROPHECY
Isa. Jer. Lam. Ezek. Hos. Joel Amos Obad. Jonah Mic. Nah. Hab. Zeph. Hag. Zech. Mal.
WISDOM LITERATURE
Job Prov. Eccl.
POETRY
Psa. Sol. Song
APOCALYPTIC MATERIAL
Dan. Rev.
NEW TESTAMENT NARRATIVE (GOSPELS)
Matt. Mark Luke John
Acts
EPISTLES
Rom. 1Cor. 2Cor. Gal. Eph. Phil. Col. 1Thess. 2Thess. 1Tim. 2Tim. Titus Philem. Heb. James 1Pet. 2Pet. 1John 2John 3John Jude
SUMMARY TOTAL BIBLE MATERIAL
O.T. Narrative
Prophecy
Wisdom Literature
Poetry
Apocalyptic Material
Gospels N.T. Narrative
Acts
Epistles
Whole Bible

"A widespread demand having arisen for greater freedom in the adaptation of lessons, especially in the earlier years, it is recommended that alternative lessons be proposed for the use of pupils of the Primary and Junior grades, and that the construction of these alternative lessons be entrusted to a special committee."

That action appears in the introduction to the Improved Uniform Lessons for 1921, as these were finally issued in May of 1919, together with the sentence: "Alternative lessons for Primary and Junior grades will be available for the 1922 lessons." The promise of this sentence was not fulfilled because, one year later, the Committee felt the whole situation to be so serious as to call for a detailed and careful study, for the conduct of which it created this Commission.

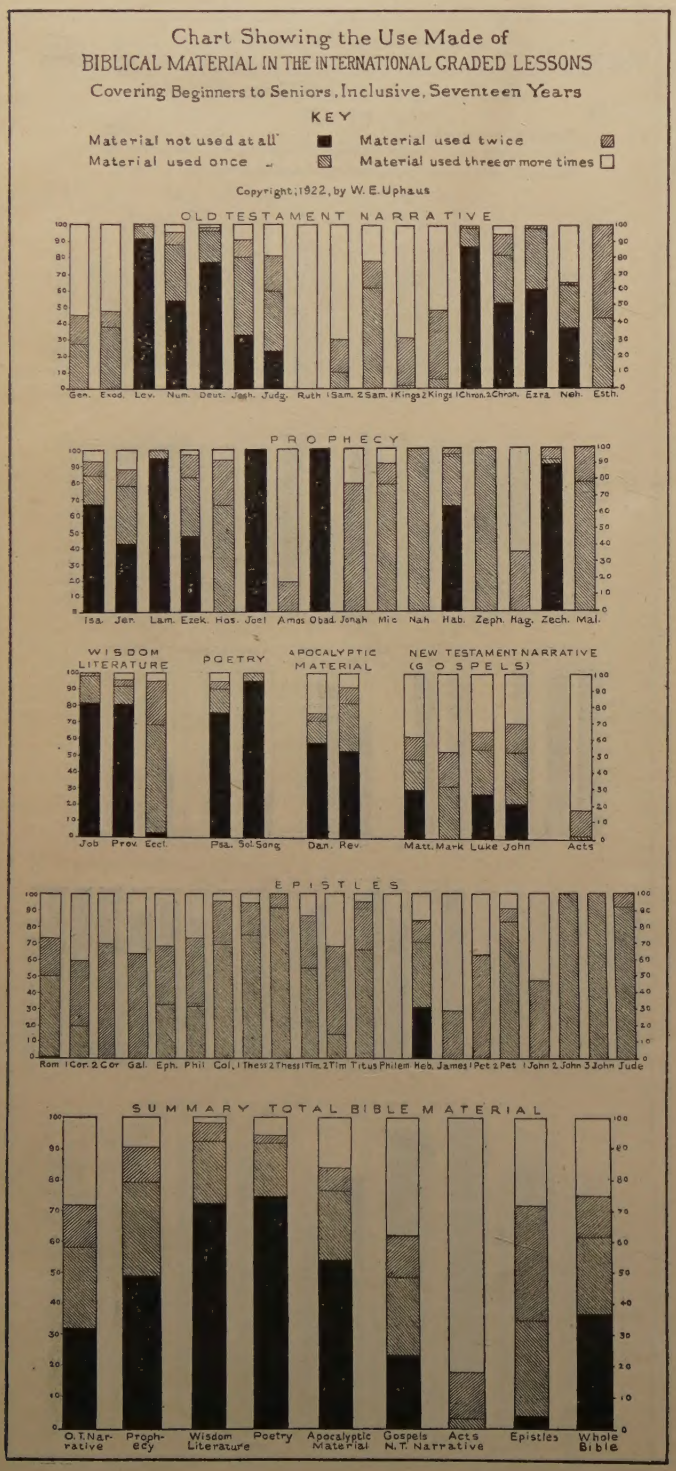


Chart Showing the Use Made of
BIBLICAL MATERIAL IN THE INTERNATIONAL GRADED LESSONS
Covering Beginners to Seniors, Inclusive, Seventeen Years
KEY
Material not used at all
Material used once
Material used twice
Material used three or more times
Copyright, 1922, by W. E. Uphaus
OLD TESTAMENT NARRATIVE
Gen. Exod. Lev. Num. Deut. Josh. Judg. Ruth 1 Sam. 2 Sam. 1 Kings 2 Kings 1 Chron. 2 Chron. Ezra Neh. Esth.
PROPHECY
Isa. Jer. Lam. Ezek. Hos. Joel Amos Obad. Jonah Mic. Nah. Hab. Zeph. Hag. Zech. Mal.
WISDOM LITERATURE
Job Prov. Eccl.
POETRY
Psa. Sol. Song
APOCALYPTIC MATERIAL
Dan. Rev.
NEW TESTAMENT NARRATIVE (GOSPELS)
Matt. Mark Luke John
Acts
EPISTLES
Rom. 1 Cor. 2 Cor. Gal. Eph. Phil. Col. 1 Thess. 2 Thess. 1 Tim. 2 Tim. Titus Philem. Heb. James 1 Pet. 2 Pet. 1 John 2 John 3 John Jude
SUMMARY TOTAL BIBLE MATERIAL
O.T. Narrative
Prophecy
Wisdom Literature
Poetry
Apocalyptic Material
Gospels N.T. Narrative
Acts
Epistles
Whole Bible

(c) The uniform principle forms an inadequate basis for the teaching of the full range of biblical truth. It causes such passages only to be chosen for lesson material as can, in the judgment of the Committee, yield some message to all pupils in the school, young and old. The tendency, therefore, is to overemphasize the narrative portions of the Bible and to neglect the more abstract and difficult portions. The Gospels and Acts are thus given a due measure of attention, and the narratives of the Old Testament more than their relative value warrants; while the Wisdom literature, the Law, the Poetry, and worst of all, the Prophets of the Old Testament and the Epistles of the New Testament, are relatively neglected. To neglect these portions of the Bible is to miss much of the richest truth of God's Word.

With a view to determining the facts concerning the adequacy of the Uniform Lessons as an instrument of the study of the Bible, Mr. W. E. Uphaus and Mr. W. E. Powell, members of the Graduate School of Yale University, under the direction of the Chairman of this Commission, have made careful studies, the first of the older Uniform Lessons from 1872 to 1917, and the second of the Improved Uniform Lessons as issued and proposed from 1918 to 1925. They have, in the course of their work, counted every verse assigned for study, for reference or for devotional reading throughout these fifty-four years, and they have in their possession tables showing, for every verse in the Bible, the number of times and the dates on which it was used. They have kindly placed their data at the disposal of the Commission, in advance of the publication which they plan. The detailed tables are too long for this report. We present simply the following summaries of certain facts brought forth in these tables:

EXHIBIT A—Graphs showing the percentage of the material in each book of the Bible used as lesson material by the Uniform, Improved Uniform and Graded Lessons. (See Charts.)

EXHIBIT B—

Percentage of Biblical Text Used as Lesson Material

	Used			*Not Used*		
	Uniform	*Imp. U'f'm*	*Graded*	*Uniform*	*Imp. Uniform*	*Graded*
O. T. Narrative...	32.2	49.2	67.1	67.8	50.8	32.9
Prophecy	14.6	17.5	50.6	85.4	82.5	49.4
Wisdom	12.0	0.8	26.1	88.0	99.2	73.9
Poetry	11.7	4.3	23.8	88.3	95.7	76.2
Apocalyptic	41.3	19.7	44.7	58.7	80.3	55.3
Synoptic Gospels..	84.8	89.9	77.8	15.2	10.1	22.2
Gospel of John...	83.0	57.2	78.7	17.0	47.3	21.2
Acts	97.0	98.3	100.0	3.0	1.7	0.0
Epistles	34.6	30.8	96.5	65.4	69.2	3.5
Whole Bible	35.1	40.1	62.4	64.9	60.1	37.6

EXHIBIT C—

The Proportion of Various Types of Material in the Bible Compared with the Proportion of Material in the Different Lesson Systems, Counting All Repetitions of Material

	Bible	*Uniform*	*Imp. Uniform*	*Graded*
O. T. Narrative	41.4	30.3	51.2	45.2
Prophecy	16.5	4.6	5.1	9.1
Wisdom	7.1	1.7	0.1	1.8
Poetry	8.3	2.0	0.9	2.2
Apocalyptic	2.4	2.9	0.9	1.8
Synoptic Gospels	9.3	29.3	16.9	14.5
Gospel of John	2.8	9.5	3.1	3.8
Acts	3.2	13.1	16.9	9.2
Epistles	8.9	6.5	4.9	12.4

EXHIBIT D—

Variations from the Proportion in the Bible

	Uniform	*Imp. Uniform*	*Graded*
O. T. Narrative	minus 11.1	PLUS 9.8	PLUS 3.8
Prophecy	minus 11.9	minus 11.4	minus 7.4
Wisdom	minus 5.4	minus 7.0	minus 5.3
Poetry	minus 6.3	minus 7.4	minus 6.1
Apocalyptic	PLUS 0.5	minus 1.5	minus 0.6
Synoptic Gospels	PLUS 20.0	PLUS 7.6	PLUS 5.2
Gospel of John	PLUS 6.7	PLUS 0.3	PLUS 1.0
Acts	PLUS 9.9	PLUS 13.7	PLUS 6.0
Epistles	minus 2.4	minus 4.0	PLUS 3.5
Average Variation	8.2	7.0	4.3

EXHIBIT E—

Total Bulk of Verses Used as Lesson Material

	Years	*Total Verses*	*Per Year*	*Per Sunday*
Uniform	46	28831	627	12
Imp. Uniform	8	22799	2850	55
Graded	15	48044	3203	61

Different Verses Used and Not Used

Uniform	(9588 plus 1274)	10862 — 20240
Imp. Uniform	(7836 plus 4584)	12420 — 18682
Graded		19388 — 11714

EXHIBIT F—

Books of the Bible Not Used or Slightly Used

Uniform: Throughout the forty-six years of their history the Uniform Lessons omitted entirely nine books: Song of Sol., Lam., Obad., Hab., Zeph., Phil., II John, III John, Jude. Besides these, twenty-three books were used but seven times or less: Ruth, I Chron., Esther, Job, Eccles., Hosea, Joel, Amos, Jonah, Micah, Nahum, Haggai, Zech., Phil., Col., I Thess., II Thess., I Tim., II Tim., Titus, I Peter, II Peter, I John.

Improved Uniform: The Improved Uniform Lessons omit fifteen books: I Chron., Job, Eccl., Song of Sol., Lam., Joel, Obad., Nahum, Hab., Zech., I Tim., II John, III John, Jude. Less than fifteen per cent of the material is used in the case of seventeen additional books: Lev., Num., Deut., II Chron., Psa., Prov., Isa., Ezek., Micah, Zeph., Rom., II Cor., Col., Titus, II Peter, I John, Rev.

Graded: The Graded Lessons omit two books: Joel and Obad. They use less than fifteen per cent of five additional books: Lev., I Chron., Song of Sol., Lam., Zech.

4. *Recommendations concerning the policy of the Lesson Committee.* It is our judgment that the International Sunday School Lesson Committee should at this meeting not only decide upon certain immediate steps to be taken in pursuance of the policy adopted at the Atlantic City meeting, but that it should now determine the status of the Improved Uniform Lesson system, that being the one matter of policy which was left undetermined, according to Item 6 of the actions taken upon recommendation of this Commission, at Atlantic City. We therefore recommend, as a policy suited to provide for all interests:

(a) That the International Lesson Committee continue to issue Improved Uniform Lessons, in such cycles and with such material as its judgment may from time to time approve, but with adaptations to the Intermediate, Senior, Young People's and Adult Departments only.

(b) That the Committee recognize the Primary and Junior Group Lessons beginning with 1924, as substitutions, within the Improved Uniform Series, for the Primary and Junior adaptations hitherto issued.

(c) That the Committee recognize the Improved Uniform Lessons beginning with 1924, as an alternative course, within the Group Graded Series, for all pupils above the Junior age-group.

(d) That the Committee thus plan and issue for schools which do not wish to use lessons graded by years, the following course:

(1) Primary Group Lessons in a 3-year cycle.

(2) Junior Group Lessons in a 3-year cycle.

(3) Improved Uniform Lessons in a Six-year cycle, or Intermediate, Senior and Adult Group Lessons in 3-year cycles.

5. *Immediate steps looking toward the fulfillment of this policy.* As immediate steps looking toward the ultimate fulfillment of this policy, we recommend:

(a) That a six-year cycle of Improved Uniform Lessons be authorized, beginning with 1926, with adaptations to Intermediate, Senior, Young People, and Adults.

(b) That the Subcommittee on Improved Uniform Lessons be unrestricted by instructions as to the range and character of material to be selected, in view of the probable desirability that the Uniform Lessons, for some years to come, should be adaptable to the use of primary and junior pupils, even though specific adaptations of title and material to these grades are not provided by the Committee.

(c) That in addition to the separate publication of the Improved Uniform Lessons and the various Group Lessons, the Primary and Junior Group Lessons for 1924, together with the Improved Uniform Lessons for the same year, be published in parallel columns upon one page, under the heading

The International Sunday School Lessons
Group-Uniform Series: Courses for 1924.

This form of publication is proposed for the year 1924, in answer to the expressed desire of representatives of a considerable portion of our constituency. We recommend that this form of publication in subsequent years be determined in the light of the actual demand.

The International Curriculum of Religious Education

It is our judgment that it would be a grave mistake to delay longer the putting into effect of Item 7 of the policy adopted at Atlantic City. The situation with respect to week-day schools of religion is urgent. No other body is in quite as responsible and advantageous a position as is this Committee, to devise curricula of religious education which shall provide in integrated fashion for both Sunday and week-day hours. We recommend:

1. That a Subcommittee on International Curriculum of Religious Education be appointed to constitute a standing subcommittee of this body, to undertake the construction of a curriculum of religious education which shall provide in integrated fashion for both Sunday and week-day hours.

2. That this Subcommittee take over all materials now in the hands of the Subcommittee on Graded Lessons, and that there be no Subcommittee on Graded Lessons appointed for the present.

3. That the Subcommittee on International Curriculum of Religious Education be instructed to proceed, as far as possible, in accordance with the principles of procedure recommended by the Subcommittee on Graded Lessons at Seabreeze, Florida, December 20, 1919, and then adopted by this Committee; and that it be instructed, further, to avail itself, as far as possible, of the counsel and services of the Committee on Education of the International Sunday School Council, through its Section on Materials and Methods of Instruction.

One-Minute Messages

To Convention Delegates

Continued from the June CHURCH SCHOOL in answer to the question, "If you were given just one minute in which to speak to the church-school workers of North America who will gather at the Kansas City Convention, what would you say?" The answers appear in the order in which they were received, it being necessary to omit a very few.—*The Editors*

A Path to Success

THE only safe path to success is absolute confidence maintained in plans that are worthy, with confidence in yourself. Build continuously and wisely; grow every day because you thoroughly know yourself and your work. Pray honestly for Divine help; contribute cheerfully, as occasions require, for the general good.—*C. R. Blackall, Editor Emeritus, American Baptist Publication Society.*

Be an Evangelizing Agency

Every child has a right to a Christian experience. The great responsibility before us is to give to every child a knowledge of God, to teach the Word so as to open up the heart, and to be ready at all times to lead that child to a confession and permanence of faith in Christ.

To gather children into a place for teaching, to interest them and hold them, and then to win them to Jesus is "Sunday-school evangelism." May the International Sunday School Council, above all else, be an Evangelizing Agency.—*William H. Stockham, Representative for Alabama, Executive Committee, International Sunday School Council of Religious Education.*

Let the Churches Unite

After making a campaign on behalf of the Sunday schools of America, the Philadelphia American recently stated that the Sunday school of America is the only great institution in the country whose possibilities are not fully utilized in the defense of democracy against those forces which have declared implacable war on the democratic ideal.

If this is true, and the statement has not been challenged, the time is at hand for the churches in America to unite in the great common task of projecting into the life of our nation a scheme of religious instruction which shall guarantee to every boy and every girl the opportunity of a Christian education.—*Frank G. Richard, General Secretary, Kansas Sunday School Association.*

Let Us Do It Together

Our motto is progress and our method is thorough cooperation. We need to plan our work most carefully, work our plans most prayerfully and then check up the results. Then for new plans, increased efforts and further progress. Strengthen the weakest point first and watch for improvements at all other points.

Keep everlastingly at it, keep together, keep smiling.

We are working to win. Let's do it together.—*Oscar A. Phelps, Representative for Connecticut, Executive Committee, International Sunday School Council of Religious Education.*

Inculcate Bible Knowledge

The Sunday school is a school of Bible students. As its attainments in the past have been due to its faithfulness and loyalty to the Word of God, so the plans and goals of all future work in Christian religious education must be based upon the inculcation of Bible knowledge. It is the need and right of every child; it is the foundation of good citizenship; it points the way to salvation in Jesus Christ; and it is the inspiration to the highest forms of service. We must teach the BIBLE.—*J. M. Somerndike, Superintendent, Sabbath School Missions, Presbyterian Church, U. S. A.*

The King's Business First

Never such an opportunity for service as now awaits the Sunday-school forces of North America. The King's business is urgent, it cannot wait. The world must be won for Christ. America's young people will accept the challenge—they will fit themselves for the work. They will consecrate themselves to the task. They will make the needed sacrifice to hasten the day when all the peoples of the world will know and enjoy the fruits of Christ's dying love. Let this be our slogan, "The King's business first."—*W. J. Frank, Reformed Church in the United States, Representative, Executive Committee, International Sunday School Council of Religious Education.*

Every Member of the Family

Every member out of every family in some Sunday school on Sunday morning is the slogan that the Sunday School Congress forces have adopted. I think this should be the aim and purpose of every Sunday-school worker in North America in building front-line Sunday schools and pushing our modern methods in every city, town, village, hamlet, crossroad, and community.—*Henry A. Boyd, Secretary of the Sunday School Congress, National Baptist Convention, Nashville, Tennessee.*

What Sunday Schools Should Stand For

The Sunday school more than any other organization should stand for the evangelization of the young, for Christian Education, for Sabbath observance and for obedience to law, both parental and civic.

The merging of the two largest Sunday-school agencies on the continent and putting them back of such a program will help more than anything else to bring this country back to its proper relationship to God and man.—*James H. Little, Representative for Kansas, Executive Committee, International Sunday School Council of Religious Education.*

The Sunday School an Institution

The great host of Sunday-school workers in America should remember that the Sunday school as we know it is a great American institution. It sprang from the com-

mon people, as did our other institutions. Its development must come from the same source. We should welcome every help from trained and philosophical educational men, but we must never let the Sunday schools of this country get out of sight of the common people. We must pull from the top up, but we must build from the bottom up. In all our plans and programs we must keep in sight of, work with, and be sympathetic for the common people of America.—*I. J. Van Ness, Corresponding Secretary, Sunday School Board of the Southern Baptist Convention.*

A Challenge to High Ideals

The time has come when the slogan "Religion in Education and Education in Religion" must have an appeal to us greater than simply from the standpoint of euphony. The time has come when we must apply searching tests to the work we are doing in religious education. The Kansas City convention will do more to challenge us to high ideals of workmanship than any other single event. It will also teach us some great lessons in brotherhood.—*Paul H. Vieth, General Secretary, Missouri Sunday School Association.*

One Hundred Per Cent Efficient

God never placed such responsibility upon his representatives in America as he has in this post-war period of readjustment and reformation.

If the United States, a recognized leader among the nations, is to be continuously a safe country to live in and to imitate, it will be because those stalwart Christly principles laid in her foundation by our puritanic forefathers shall be built into her superstructure by us, their successors to the task of Christian Education.

By diligent study of God's Word, of child nature and methods for making contact between the two, let us perform our task with one hundred per cent efficiency.—*James E. Appley, General Secretary, New Jersey Sunday School Association.*

Train the Adults

Adults represent the greatest unused asset of the church. Untrained they represent the greatest liability. Back of the education of children, the training of the young, the maintenance of a Christian home, the Christianization of a society, are the adults who must sustain the program and whose sentiment determines the character and quality of the enterprise. The church can double her power by training a fraction of her adults.—*Charles Darsie, Superintendent Adult Division, United Christian Missionary Society.*

Our Most Pressing Need

The conviction grows that the surest way to extend the Sunday school is to improve it. The demand calls for multitudes of workers that are both consecrated and well trained. Zeal and enthusiasm alone cannot fill the bill that the Sunday school presents to Christian America. Added to these must be a just appreciation of the pupil, and also of the materials of Christian education, and such use of these materials as shall vitalize them in the characters of pupils. For the present our Sunday-school slogan might well be: Larger Sunday Schools—MORE SUNDAY SCHOOLS—*BETTER SUNDAY SCHOOLS.* —*E. Hightower, Associate Sunday School Editor, Methodist Episcopal Church, South.*

Train the Pupils for Service

The supreme task of the Sunday school is to teach the pupils their need of a Saviour and to lead them to accept Christ as their Lord and Master. All our methods of organization and improved courses of study are futile if we fail in the great work of evangelization. Next in importance is training the membership for service in extending the kingdom of our Lord. The Sunday school through a well organized program of through-the-week activities can give this training more effectively than any other agency of the church.—*R. E. Magill, Secretary and Treasurer, Presbyterian Committee of Publication.*

Are We Ready, Equipped, and Consecrated?

The opportunities offered us by the growing life of America are beyond our comprehension. The possibilities of doing a lasting service for the Lord are measureless. The future is dependent on what we do now. An education that is Christian first and intellectual afterward is the challenging task of the church. To serve the present age is to serve the present Christ. To do his will is to measure up to these opportunities, possibilities and our common task. It is an individual service that we cannot delegate. Are we ready, equipped and consecrated?—*H. Ellis Lininger, President Nebraska State Sunday School Association.*

Train the Growing Children

The attempt to develop on the North American Continent, on both sides of the International boundary, a great democratic system of government, is on trial today for its existence. It has been supposed that democracy could succeed in a people who were prosperous in the production of temporal necessities and the development of the natural resources of their country. It is being discovered that even these things are dependent not upon the intellectual capabilities of a nation but upon the development of moral control. In such a democracy as ours, the deciding factor is not our cleverness but our moral worthiness, and our democracy will succeed and survive only in proportion as every individual citizen, who is also a ruler of the nation by his ballot, is a center of right moral government in himself. We cannot hope to hire enough policemen to make the life of a city safe and happy; we only hope to find these results in the development of the growing citizen, of an honor and respect for the great social duties of life. The moral and ethical development of a people has always been furthered by religious faith more than by any other factor, and I therefore congratulate the people whose vision has led them to put their time and effort into the work of Religious Education through the church schools of the land.—*M. Doyle, Assistant Secretary, Sunday Schools and Young People's Societies, The Methodist Church, Toronto, Ontario, Canada.*

The Sunday School Is Advancing

A cyclone of criticism against the Sunday schools is now in progress. Still this Institution has put five millions into the membership of one denomination alone, in one decade has gathered into its membership five million adults, and on top of an unnumbered foreign immigration has been the leading factor in increasing the ratio of Protestantism in America from one in fourteen a century ago to one in four now.

When we say that our children receive only twenty-six hours a year of instruction, while Jews and Catholics have hundreds, let us also be fair enough to add that in many cities only five per cent of the Jewish children are enrolled, that practically all Catholics cease attendance in their early teens, while a life-long attendant of the Protestant Sunday school is in school as much as the average day-school pupil. Shall we not increase our week-day schools, the length of our Sunday-school sessions and erect far higher standards, all of which may be reached by our present Sunday schools, if their history is any guide to their future progress?—*Abner B. Brown, General Secretary, Maryland State Sunday School Association.*

Two Great Needs

In the great field of Religious Education there are at least two things the church needs: First, an appreciation of childhood, second, a leadership trained for service.

And this appreciation of childhood should not be simply "loving children" but an appreciation of the fact that the hope of the world lies in the lives of the children. And this trained leadership should have heart as well as intelligence, and a capacity for sacrifice and service beyond human standards.—*Hermon Eldredge, Member International Sunday School Lesson Committee.*

Let Us Bring the Best

The hope of the church is in her children and youth. The Sunday school is the agency of the church which touches childhood and youth most vitally. Through its efforts the seed of eternal truth is sown in a soil that is more receptive than any other—the soil of the heart of a child. The harvest gathered is Christian character. This is the finest thing in the realm of human attainment. Not only that, it is the foundation of national greatness.

Therefore, because of the fineness of the quality of its product, the Sunday school stands out as the nation's greatest industry, and since this is so, let us bring to it the best in method, in organization, in consecration and the fullness of the power of the Holy Spirit.—*Rev. W. C. Machum, Field Secretary United Baptist Convention, Maritime Provinces, Canada.*

The Paramount Object of Teaching

Christ came to reveal the Father and his love to us, and the paramount object of teaching in the Sunday school is to give our pupils a saving knowledge of the Father as revealed by his Son, Jesus Christ. This is done in two ways—by our teaching and by our lives, the latter being more effective than the former. The greatest monument we can leave behind us is a world a little better for our having lived in it, and the surest way to erect this monument is so to teach the young of our day that they will be better, happier and stronger men and women than they otherwise would have been.—*James W. Kinnear, Chairman, Executive Committee, World's Sunday School Association.*

Educate the Youth in Religion

I predict that this gathering will be the largest convention of Sunday-school workers ever known, and trust the results will crystallize all agencies of Christian education into one great forward movement to educate religiously the youth of our nation that they may become Christian men and women, thereby making our country safe from the evil forces which are endeavoring to destroy the sanctity of our homes, our churches, and Sabbath Day observance.

As George Washington said: "We shall preserve our liberties only by the religious education of our youth."—*Albert F. Sittloh, General Secretary, Colorado State Sunday School Association.*

The Real Test

Once in four years is none too often to assemble leaders and near-leaders of this continent in the interest of the religious indoctrination of American childhood and youth. With widespread publicity before the event; with a varied, inspiring and instructive program during the event; and with this overflow of soul that gives their lips full speech after the event, the country should be thrilled with a fresh, popular contagion of aroused interest.

Follows then the real test. The auxiliary units, both state committees and denominational boards, must conserve, utilize and extend the new zeal engendered. Unless we now build constructive plans for a close-range, intensive, constructive, local follow-up, a year-round campaign of educational courses, the net result will be negligible if not indeed negative and reactionary.

And the "merger" to be consummated at Kansas City should afford the vehicle for the purpose—provided it is kept in mind by all the auxiliary agencies concerned that the merged International organization possesses a Soul and is not therefore ever to be regarded as a mere clerical and mechanical convenience—the errand boy of the constituent elements.—*J. H. Engle, Executive Secretary, Michigan Sunday School Council of Religious Education.*

Let Us Grasp the Opportunity

The International Convention at Kansas City has the opportunity of being memorable for three things.

1. It affords an opportunity to unite in one great organization the forces of the church in religious education for the great forward movement with common ideas, ideals and objectives.

2. It affords the opportunity for the setting up of a program of religious education which will vitalize and energize the young people of North America for Christian living and service.

3. It should provide a common program of community activity so that the young people of North America may express themselves in the terms of Christian International and world citizenship by participation in community activity.—*John L. Alexander, Superintendent, Young People's Division, International Sunday School Association.*

We Dare Not Fail

America's future is in peril. Childhood and youth are neglected. Their spiritual development is the *only* hope for safety. To the Sunday-school forces of America is committed this task. ADVANCING TOGETHER IN COOPERATION—spelled every letter with a capital—added to EARNESTNESS and TRAINING on the part of *every* individual responsible, is the only way to victory. We dare not fail!—*Mrs. H. R. Shaw, Children's Division Superintendent, Colorado Sunday School Association.*

Invest for Results

You people, working in the Sunday school, have assumed tremendous responsibilities. When you measure up, you receive the greatest dividends in all the world. No investment of time or mind or money in any other way will begin to show equal results. I know, because I'm investing in both Sunday school and business. Go home and multiply yourself through the lives of your boys and girls and the richest blessings in all the world will be yours.—*William H. Danforth, Representative for Missouri, Executive Committee, International Sunday School Council of Religious Education.*

Our Great Commission Is to Teach

Christian education is nothing new. It is as old as the Great Teaching Commission set forth by our Lord Jesus in Matt. 28. 20. "Teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Here this matchless Teacher put a premium on the business of teaching, set bounds to the teaching content, and offers his very person as the inspiration. The Christian Church has forgotten somewhat; hence, a revival in harmony with this Great Commission cannot come too soon. It will mightily hasten the coming of his kingdom. May God use Kansas City Convention to this supreme end. *James M. Blackwood, Secretary United Presbyterian Board of Home Missions, Pittsburgh, Pa.*

Observe Children's Week Each Year

The Children's Week observance, emphasizing the Christian education of all children, is rapidly moving around the world. Have you observed Children's Week in your community and in your local school? The community program may include a house-to-house visitation hunting for the children who do not go to Sunday school; a pageant emphasizing the use of the Bible and great hymns of the church in the religious development of childhood and youth; an institute where Sunday-school teachers and parents may together seek training for the work of religious education.

The local school program may include a sermon by the pastor; a parent-teachers' meeting; the purchase of new equipment for the Children's Department; the introduction of graded lessons for the children; the organization of teacher-training classes or parent-teachers' meetings; the adoption of more effective programs of worship.

Let us all observe Children's Week for the purpose of bringing the children to Christ and training them in service to him. *Maud J. Baldwin, Children's Division Superintendent, International Sunday School Association, Chicago, Ill.*

Minister to Children and Youth

You must learn how to minister to the spiritual needs of children and youth, for the church has been spending most of its energy, money and prayer in ministering to adults.—*Samuel B. Fares, General Secretary, Philadelphia Sunday School Association.*

Make the Merger a Reality

Now the Sunday-school forces of North America are merged in name. The next great task is to make the merger a reality in the hearts and minds of the Sunday-school workers of the continent. Traditions and prejudices must be put aside and forgotten. When we really learn to work together the merger will be a success.—*A. M. Locker, Business Superintendent, International Sunday School Association.*

Three Essentials

The program of religious education requires three things:

1. A trained leadership. 2. An adequate financial budget. 3. A community vision.

The Kansas City Sunday School Convention will give those who attend a vision of all three.—*C. R. Fisher, General Superintendent, California State Sunday School Association.*

A Supreme Opportunity

The uniting of North America's religious-educational forces has at last given cooperative, evangelical Protestantism her supreme opportunity to carry out a program of religious education which will dispel our appalling spiritual illiteracy, lay the foundation for our children's faith deep and strong and insure a new race of men, strong of body, vigorous of mind, healthful of spirit and effective socially. It is an opportunity to develop by the church, for the church, within the church a leadership characterized by the finest culture, the broadest sympathies and the greatest consecration.—*Arthur T. Arnold, General Secretary Ohio State Sunday School Association.*

Strengthen the Christian Home

Profound and significant changes are occurring in children. Too often they look at life with *knowing* eyes instead of with those that are childlike and innocent. The bloom is being rubbed off and they are becoming sophisticated. The chief reason is the apparent breaking down of the modern home. Too often fathers and mothers *do not know* the needs of their children, nor the possibilities lodged within them, and hence do not properly safeguard and nurture those whom God has given them.

"Those who have childhood in their keeping hold the destiny of tomorrow's society and civilization." If the nation is not to be cast out among those that forget God, if the kingdom of God is to be established on earth, the home must intelligently and vigorously assume its rightful place as leader in the religious education of children and of youth.—*Minnie E. Kennedy, Elementary Superintendent, Sunday School Board of Methodist Episcopal Church, South.*

Indwelling Love Needed

The one thing necessary for us, if we are to bring ourselves and our country to where God can work through us for his glory, is the love of God so dwelling in our hearts that our lives will be an expression of his will, and our activities will impress his love upon those with whom we walk down life's great highway. The Gospel is today, as ever before, the power of God needed in the heart and life of humanity.—*Van Carter, General Secretary Louisiana Sunday School Association.*

A School of the Christian Life[1]

A Brief Account and Interpretation of Certain Phases of the Work of the Union School of Religion

By Hugh Hartshorne

The Union School of Religion has been maintained by Union Theological Seminary for twelve years. During this period many references have been made in numerous books and articles to the work of the school, but no comprehensive account has yet appeared. The most complete statement appeared in 1920 in a Bulletin of the Seminary entitled, *Ten Years of the Union School of Religion*, from which most of this article is taken.

FROM the fall of 1903 to the spring of 1910 a Sunday school was conducted at Teachers College under the direction of several members of its faculty who were interested in religious education. During its early years Dr. F. M. McMurray acted as superintendent of the school, and was assisted by a board of supervisors who selected the course of study and appointed and supervised the teachers. Among the supervisors there appeared during this period the names of Dr. Richard Morse Hodge, Dr. J. A. MacVannel, Dr. G. D. Strayer, Dr. H. C. Pearson, and Mr. B. R. Andrews. Dr. Hodge was particularly interested in the instruction and worship of the school, looking upon it as a laboratory to be used in connection with his classes at Teachers College, Columbia University, and Union Seminary.

The Seminary was at this time situated on Park Avenue. Dr. Hodge had been lecturing at the Seminary on religious education and had conducted a class for children there. When the Seminary moved to its present site, bringing with it Professor Coe as head of the department of religious education, and providing a chapel and adequate space for classes, it was natural for the school at Teachers College to suggest that it be adopted by the Seminary. By action of the Faculty, the Seminary agreed to do this in 1910, since when, under the name, the Union School of Religion, the school has been maintained by the Seminary and conducted by the department of religious education. Faculty supervision has been provided by the annual appointment of a standing committee, and relationship with Teachers College has been continued through an advisory committee consisting of Teachers College professors.

From the beginning of the experiment in 1903, a bulletin describing the work of the school has been issued each year. Careful reports have been kept of the attendance and expense as well as of the general progress of the school. The teachers have always been paid a small remuneration (except that teachers who were Seminary students were not paid during 1910-1911). No tuition fee has been charged since the school was moved to the Seminary. The major expense has been met by personal subscription and, more recently, by endowment. A registration fee has been charged, however, to help defray the cost of materials and printing. This fee has lately been one dollar for pupils below the fourth grade and two dollars for the others.

The school holds most of its sessions in the Seminary buildings. On Sunday morning the choir meets for practice at nine. At quarter past nine, having hung up their wraps on racks in the corridors of the main building, the pupils of the elementary school, the smallest child leading, walk through the cloister to the chapel for the service of worship. On warm days they sometimes walk through the quadrangle. For three out of four Sundays the high school meets in a separate room, which is equipped with both piano and organ. On festival days and in general about every fourth Sunday, the high school and elementary school meet together in the chapel. The high-school services are conducted by the pupils. The beginners ordinarily have their opening service in their own room, but are invited to attend the chapel service once in three or four weeks.

Until the present year the elementary division has included the seventh and eighth grades. This year these two grades have been added to the high-school division, and have cooperated with the high school in its separate services of worship. The elementary chapel service has, therefore, included only the first six grades.

The chapel worship has usually been aided by a choir of boys and girls who lead the hymns, sing responses, and occasionaly contribute a special anthem. The choir rehearses once or twice a week, and is made up mostly of fifth, sixth and seventh grade pupils. A chorister is in charge. The worship is further assisted by a skilled organist who appreciates the children's point of view and understands the power of music to control their moods and feelings.

By quarter to ten the pupils are back again from the chapel and the high-school service is over. The classrooms are scattered over the Administration Building. Some classes use offices, some the regular Seminary classrooms, while the youngest have their own special rooms. The worship service, with the going and coming from the chapel, occupies about thirty minutes, which leaves forty-five minutes for the class sessions. The school closes promptly at ten-thirty, allowing time for club or committee meetings before the Seminary service at eleven, or time to go with parents or teachers to downtown churches.

Grading and Graduation

The school is divided into grades as is the day school. The subject matter of instruction and the class activities are selected with reference to the needs of the several grades. The pupils are assigned, if possible, to the same grades in which they are in day school so as to preserve the sense of order and continuity of experience. Occa-

[1]Copyright, 1922, by Hugh Hartshorne.

sional exceptions are adjusted so as to have the pupil feel at home with his group. From the point of view of the teacher, what is desired for the Sunday sessions is that each group shall have a sufficiently common intelligence, social background and experience to enable it to do a piece of cooperative thinking. Granted this much similarity, then the wider the range of interest and experience, the better will be the result.

Up to the present time the pupils have advanced from grade to grade without formal examination or test. If a pupil skips a year in day school it is customary to advance him one grade in Sunday school, but he is encouraged to do the intervening work during the summer. The basis for promotion is not knowledge of subject matter, but social development. It has been increasingly felt, however, that the stimulus of an examination or test, while not offered primarily for the purpose of securing more "knowledge," would probably not only achieve that result, but would also stimulate social development indirectly.

Graduation has been provided for upon the attainment of a degree of Christian maturity to be expected of young people at eighteen. Evidence of such maturity is secured by an extended examination, by observation of the pupil's conduct, by his history, by such personal acquaintanceship as would lead to a knowledge of his competence to assume the duties of a grown citizen of the commonwealth of God. By the end of the present year five classes will have graduated, one in 1915, one in 1917, one in 1919, one in 1920, and one in 1922. The constant withdrawal of high-school pupils to boarding schools and to membership in local churches and the removals from the city or neighborhood, keep the number of possible graduates below what should naturally be expected.

Equipment

The school endeavors to provide whatever may be necessary in the way of equipment in order to make good teaching possible. Among the more important features, the following may be mentioned:

A separate room for each class.
Suitable places for worship, with organ and piano, and appropriate books of worship.
Tables and chairs of proper height and construction for each age and size, and arranged with reference to the unity of the class group.
Materials for drawing, pasting, cutting, modeling, notebook work, exhibit making.
Blackboards, wall maps, bulletin boards.
Stereoscopes and stereographs, reflectoscope and stereopticon.
A reference library for the use of teachers and pupils.
Records concerning the work of each pupil and class and such other facts as will be of use in teaching.

Reports

The classes are encouraged to keep a diary of their work. These Class Books, as they are called, include such items as these: Signatures and sometimes photographs of members, names of officers, class accounts, attendance record in graphic form, minutes of sessions, samples of individual work showing the ground covered during the whole year, accounts of social affairs, events of special interest.

Each member of the Staff makes a report at the end of the season, evaluating his own work and that of the school. These reports are available for the use of the Staff of the succeeding year. All these matters, together with anything that bears on the work and efficiency of the school, are placed in an Annual Exhibit to which the parents and interested members of the community are invited. They are subsequently placed in a permanent exhibit which is open to inspection at any time, or for use by persons who desire to illustrate in this way various phases of religious education.

Relations with Churches and Homes

It is not the purpose of the school to compete with neighboring churches. (The nearest are a quarter of a mile or more from this center.) On the contrary, every legitimate effort is made to increase the interest of both parents and pupils in the church and to encourage church membership.

Relations with parents are made as intimate as New York conditions permit. A parent-teachers' meeting is held from one to three times a year for the discussion of common problems, changes in practice, and proposals for improvements. Teachers are expected to call upon the families of their pupils as soon as possible after the opening of the year, and many parents invite the teachers occasionally to their homes. Special effort is made to have the parents attend the Christmas and Easter Festivals and the Anniversary, with its exhibit of school work. Occasionally a class for parents has been conducted in connection with the Sunday session.

Student Organization

The pupils are led to take charge of their own affairs up to the limit of their ability. Each class has its own treasury, raising and expending money by democratic discussion and decision. The business meetings of classes above the second grade are conducted by the pupils themselves, and the principle of the organized class is recognized even with the beginners. A student council, now composed of representatives of the classes above the sixth grade, attends to many matters of common concern. The president of the student body is *ex-officio* chairman of the council.

Attendance

The pupils of the Union School of Religion come from the immediate neighborhood of the Union Theological Seminary, where the school meets. Their parents are of the American middle class and are engaged in business or in one or another of the professions. Two thirds of the children attend the Horace Mann School, and almost all the rest are in other near-by private schools. A few go to public school. Usually about twelve denominations are represented among the families.

The total number of pupils does not vary greatly from year to year, as the lower classes are always filled to capacity, even to the point of carrying a waiting list. The following table shows the enrollment and attendance for ten years:

Enrolment and Attendance for Ten Years

Year	Average[3] Enrolment	Percentage[2] Attendance	Year	Average[1] Enrolment	Percentage Attendance
1910-1911	147	69	1915-1916	161	80
1911-1912	161	71	1916-1917	174	81
1912-1913	167	78	1917-1918	164	76
1913-1914	174	76	1918-1919	149	75
1914-1915	166	77	1919-1920	154	72

One third or more of the school population changes each year. The percentage of transients in New York is, of course, high. Only twenty-four pupils have attended the school for six years or more.

The school faces the conditions of city and private-school life. The older boys are mostly at school, or on the way back and forth, from eight in the morning till five or six at night. The girls are pressed for time for private lessons. Recreation is provided by the day schools through their clubs. Even the eight and nine-year-olds are frequently club members, and still younger children sometimes have lessons in music or French. It is not surprising, therefore, that frequently the serious study of religious literature or of the problems of Christian living is squeezed out of the crowded programs of the pupils. The school does what it can to help the parents to see the value of religious education in relation to other forms of training, and, needless to say, those who do see it are most cordial in their cooperation.

The Teachers

The staff of the school, consisting usually of about eleven men and fourteen women, is made up mostly of students of Union Theological Seminary and Teachers College. A few of the women are permanent residents of the city, teaching in Horace Mann School, Teachers College, or elsewhere. The students who teach are seeking practice under supervision. They are selected by the principal on the basis of experience, study, future work, and general ability. The school tries to provide as wide a range of experience as it is possible to secure in one or two years of work. As much responsibility and initiative are placed upon the teachers as they will take. They enter into the problems of administration at the staff meetings and decide, by discussion and vote, the larger part of the school practice and policy. They join in the social life of the pupils and become their personal friends. They take part in tests and observations made by the school to improve its methods. They receive competent supervision. They have available a well-equipped reference library. In these ways the school tries to train a few especially qualified persons for further work in religious education. A small remuneration (one hundred dollars for the school year) promotes professional pride and a sense of responsibility and recognized usefulness.

The General Public

Students taking courses at the Seminary or at Teachers College are encouraged to visit the school and observe what is being done. Visitors from all over the world come in large numbers for the same purpose. About three thousand have registered altogether, making an average of two hundred and fifty a year. The demonstration of methods is therefore one of the school's chief aims, and visitors are given the largest freedom consistent with the welfare of the pupils. The department of religious education of the seminary, under whose direction the school is conducted, uses the school as a laboratory, endeavoring from time to time to advance the knowledge of the facts of Christian growth and of methods for its promotion. By these experiments the school has already rendered considerable service, notably in its development of the social point of view in religious education and of the theory and method of training children in worship.

The Purpose of the School

All these facts help to define what the school is trying to do. To start the pupils right in their religious growth; to assist in establishing habits of Christian living; to bring them into sympathy with organized Christianity; to familiarize them with biblical literature, especially with the life of Jesus; to acquaint them with the implications of Christian ideals in terms of social conditions as well as in terms of their own conduct; to bring them to the appreciation and practice of worship, public and private, as a normal and helpful experience; to secure their intelligent allegiance to the social gospel and their devotion to the building of the kindgom of God; to introduce them to the joy of Christian fellowship and the consciousness of world citizenship—these are some of the efforts of the school and indicate, in general, the nature of its purpose.

Religious education is of such crucial importance in the development of the religious life of a nation that the full resources of the scientific researches which are being carried on in public education should be utilized. The International Sunday School Council of Religious Education should generously maintain a Bureau of Research and Service to perform the following functions:

To analyze all the difficulties of religious education and collect from the expert and practical workers of the nation the best methods of handling these difficulties.

Through compilation and printing to make these available to every educational worker everywhere.

In addition, to improve the methods of religious education beyond the point of present practice by original investigation of superior methods.

These three functions of collection, service, and research are practically within the reach of such an agency when reasonably financed. I hope that the association can put itself upon record as being intensely favorable to the establishment of a Bureau of Research and Service whose sole duty it is to improve the methods of giving instruction in religious education.

—W. W. Charters, Professor of Educational Research, Carnegie Institute of Technology

One-Minute Message to the Kansas City Convention

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[1] Average enrolment for ten years: 162.
[2] Average percentage of attendance for ten years: 75.5.
[3] The enrolment varies from Sunday to Sunday. The average is found by adding together the enrolment figures for all the Sundays and dividing the total by the number of Sundays.

Entangling Alliances

By Ernest Bourner Allen

WE have been living in the most remarkable era of the world's history. The last eight years are of more importance than any other similar period of recorded time, except the days when Jesus Christ came among men. They surpass in their content and influence the times of Cromwell, or the French Revolution, or our Civil War, and these events take us back through a notable era. Much has been said about Jefferson's inaugural address in which he gives this advice: "Have friendship with all nations, *entangling alliances* with none." What he would say if he were living today, in the light of current events, no man can declare absolutely. Whether his advice is Christian or not depends upon its interpretation. We are not to forget the wholesome admonition proclaimed by Washington himself:

"Nothing is more essential than that permanent, inveterate antipathies against particular nations, and passionate attachments for others, should be excluded, and that in place of them just and amicable feelings toward *all* should be cultivated."

The fruits of the Washington Conference, which opened on Armistice Day, 1921, have been frequently summarized. They mark a distinct epoch in the progress of the world's moral recovery from the inevitable anarchy and disorder of war. Most Christian people are proud of our President's opening address before the conference and approve the startling challenge to disarmament in Secretary Hughes' presentation of the problems to be solved. No one knows better than the politicians and statesmen of the world who gathered at Washington, that these utterances were made possible by public opinion. That public opinion registered itself positively in the more than eleven million names signed on petitions to our President. Nothing is more remarkable than that these millions of people avowed their purpose to *pray* for our leaders and for the conference! "More things," in this regard, "have been wrought by prayer than this world dreams of!" The church has still a duty to perform and our church schools have yet more teaching to give upon the right relationships of nations.

The nations are still engaged in the process of readjusting their life to meet the needs of the new day. Two facts inevitably emerge: they cannot do this without going further to rid the world of the *"foul red curse of war,"* and they must act in recognition of the divine law that they are *"members one of another."* The first fact is well stressed in the stirring lines of John Oxenham given on this page.

[1] Used by permission.

> **"NOW all ye nations of the Pact, when once the fight is won,**
> **See to it that your mighty work is well and truly done.**
> **The millions of your wounded, and the myriads of your dead,**
> **Claim as their guerdon of reward a peace full perfected.**
>
> **"Enforce a peace and make secure,—a peace that shall stand sure;**
> **Safeguard it well lest once again this horror ye endure;**
> **Bind all the peoples in a bond that nought can break or mar,**
> **And rid the world for ever of this foul red curse of war."**
>
> JOHN OXENHAM[1]

The second fact verifies Paul's dictum for the individual and relates it to nations. If one nation suffers, all the others inevitably suffer with it. When men decry entangling alliances they ignore what already exists. "What God hath joined together," no man can put asunder! It is the cultivation of a real sense of this union which is a vital task for every church-school teacher and every Christian. We need a larger sense of what President Butler of Columbia has called "the international mind." The debates in the United States Senate displayed a lamentable lack of thought and sentiment that exceed national boundaries, or else a very successful suppression of it. Yet it is a fundamental Christian conception. Jesus lived and taught in world terms. He made it possible and rational for Wesley to say, "The *world* is my parish." Christian principles at work, quite as much as scientific invention and the development of intercommunication, have fulfilled Joseph Cook's prophecy a generation ago, that the twentieth century would make "the world one neighborhood." Our task is to make it more and more a brotherhood! Conferences like those at Washington and Genoa must be followed by others. We need not tie ourselves to any agenda discussed or any program adopted at such meetings, but we can unhesitatingly back up the *principle* of friendly international discussion of our common problems. Anything *less* than that is un-Christian and unworthy of our common Father, in spite of backward-looking politicians and profiteering newspapers. A real patriotism is the best basis for a Christian internationalism. Much of the current hue and cry about entangling alliances is inherently selfish. There is no virtue or sense in a theoretic isolation when every law of economics, good government, progress, and Christian obligation emphasizes our inevitable connection. We stand or fall together. Americanism is not safe unless it is internationalized. Christianity is not true to itself unless it has the world vision and spirit. The diplomacy of trust is better than the diplomacy of force. Good will is greater than guns. Brotherhood is better than beast-like struggles for existence and supremacy. How can we do less than commend the brave words of President Harding in which he has acknowledged his conversion and his conviction:

"I once believed in armed preparedness. I advocated it. But I have come now to believe there is a better preparedness in a public mind and world opinion made ready

(Continued on page 485)

How We Got Our Graded Lessons

By E. Morris Fergusson

AUNT LUCY was watching the fire.

"Who is that young man with a notebook, running in there, inside the ropes? If he doesn't look out, he'll get hurt."

"Why, auntie, that's the reporter."

"What's he trying to do?"

"Why, he's trying to find out all about the fire."

"Well, dear me, why doesn't he go home and go to bed? It'll all be in the papers in the morning!"

It will be thirteen years next October since the first folders and workbooks on the International Graded Lessons appeared in the Sunday schools. In thousands of schools those lessons have been, at least in the Children's Division, the standard lessons from that time until now. In other thousands the graded lessons have been introduced, when the school was ready, with no more trouble in the securing of the textbook material than is involved in filling the order sheet and finding money to pay the bill. For any age of pupils you care to name, from four to twenty, there is ready a set of materials for pupils and teacher, published or supplied by your denominational publishing house, advertised in your church publications, and so far standard that if you use it you will find yourself in line with most of the other workers in your grade and department whom you may meet in institute, conference, convention or summer school.

So why should one worry about graded lessons? We don't even need to wait till the papers come out in the morning. We have them now.

And why speak only of the International Graded Lessons? Are there not other courses, drafted, written and issued, some by church publishing houses, others by independent concerns? Are not some of these of very high value for scholarship and educational worth? In what sense are the International *our* graded lessons? What difference can the fact of their origin make as to their value or the manner of their use?

What the International Graded Lessons Are

As contrasted with any independently outlined and published body of Sunday-school lesson material, the International Graded Lessons are:

1. *An educational benefit within reach of all Sunday schools, however situated and connected.* Issued first as lesson-lists by the International Lesson Committee, they are published, in most of the denominations, by the official publishing house, and are therefore presented to the schools in routine course and may be introduced at any time without an educational revolution. Not one Sunday school in four in America has enterprise enough to go into the Sunday-school market and shop for better lessons; nor has it leadership to make such shopping safe. Had the typical little Sunday school in the outlying district no help but that offered through lesson materials independently advertised, it would stay as it is indefinitely.

2. *A basis of community standardization.* Just as vast help in former years came to the Sunday schools through the use of one common lesson in conventions, primary unions and union classes, so now, in the departmental classes of our community training schools and our convention institutes, a large body of the workers in each department can follow with understanding the leader who illustrates pedagogic principles by references to the standard lesson material for that department.

3. *A basis of denominational cooperation,* in every denomination whose publishing house issues or handles the International graded supplies. While a school's highest loyalty is always to the needs of its children as God gives it to understand those needs, its own church institutions have an undeniable claim on its consideration. For most of our denominational fellowships, use of these lessons is coincident with recognition of this claim.

4. *A cooperative interdenominational enterprise.* Every user of these lessons is a member of a company of fellow-workers who have had to dream and work and fight and learn together. For most of us the fighting, if any, has been in the counsels of our own school; and some of us "could a tale unfold" that would be picturesque, if not encouraging as to the prospects of an early educational millennium. But back of the vote in teachers' meetings are the publishing house, and the editor, and the lesson committee, and a long, hard campaign. And that brings me to my story.

Fifty Years Ago

Let us go back fifty years. We will start the story of the International Graded Lessons alongside that of the Uniform Lessons; for the two are really twins.

On Thursday, April 18, 1872, in the Fifth National Sunday School Convention at Indianapolis, after a great debate, the resolution proposed by B. F. Jacobs for a committee of ten, with associated Canadian members, to select a series of uniform lessons, passed by what the report calls "an overwhelming majority," ten only voting against it.

Four delegates spoke against the resolution. One wanted no interference with his denomination's own course. One thought the denominations should be officially consulted before such action was taken. One was opposed to interference with the free printing of any course the people wanted. And one lone fighter wanted graded lessons. Hear him:

"The Rev. P. S. Evans, of Connecticut, saw a difficulty in the arrangement of a course of lessons to follow a proper grade of development. There was a well-defined growth and advancement in the principles of Christianity. This order of development did not follow the arrangement of the Bible books from Genesis through to Revelation. Again, supposing that this right order of development were followed, in the course chosen by the committee, for seven years, the individuality of the school does not remain the same. The pupils are constantly changing; and it is not practicable to follow a course as they are able to do in schools and seminaries, where there is a

grade of study for three departments—primary, intermediate and adult. The speaker's desire was therefore that a uniform series should be prepared for three grades of pupils. Any other provision would be a practical failure."

This brave protest in favor of childhood's right to lessons adapted to its need was little heeded then; and in the course of half a century our graded ideals have grown. But that young Baptist preacher's statement stands today as a clear voicing of the essential principle of gradation in lesson material, as against all forms of full or partial uniformity. Uniformity benefits the adults; gradation benefits the children. It was the adult benefit that the "overwhelming majority" were after.

Twenty Years of Progress

After 1872 came twenty years of progress in lesson uniformity. The publishing houses that fell into line quickly made up far more than they had lost in abandoning their own courses for the committee's. They found indeed that issues based on a standard set of lessons meant a steady and constantly increasing circulation. Institutions and usages based on the principle of uniformity developed and grew. Buildings were erected on the one-lesson-for-all plan. Annual volumes on the common lesson circulated by the thousand. Weekly and monthly lesson periodicals grew from weakness to commanding strength. Great advances were made in popular Bible exposition.

Most of all did the convention system and the international fellowship of Sunday-school workers flourish under this ever-present bond of unity. Its indirect contributions to Sunday-school progress, through the fostering of primary unions, with their weekly "model lessons" for next Sunday, should never be forgotten. And though the needs of childhood were often neglected in the lesson choices, the children had better teachers, and the teachers had better helps than would have been possible otherwise at that stage of our pedagogical advance.

On the good old principle, therefore, "Whose bread I eat, his song I sing," the Uniform Lessons developed a staunchly loyal constituency. The greater a worker's intelligence and the closer his relation to the organized work or to his denominational publishing interests, the firmer grew his devotion to the use of none but the Uniform Lessons in all parts of his Sunday school. Here and there were stray workers pursuing other ideals; and attacks now and then were made by editors and educational leaders on the absurdity of trying to teach one lesson to all ages. None of these things moved the faithful. When in 1892 Dr. Erastus Blakeslee organized the Bible Study Union and began vigorously to circulate his "inductive" Bible lessons on a semi-uniform basis independently of the International topics, he was bitterly fought; and to acknowledge that one used the Blakeslee lessons was in some fields to be accounted a heretic and almost an outsider.

But notwithstanding the intensity of this feeling and its widespread hold on the hearts and usages of North American Sunday-school workers, the study of the child was making rapid headway. More and more the leaders, especially among the primary workers, saw the need of lessons for children, be the consequences to unity what they might. Lessons for inductive study by older students were also greatly desired. Of these two wants the rapid increase in the Blakeslee circulations gave the denominational leaders significant notice; and one of them, Dr. C. R. Blackall of the American Baptist Publication Society, resolved to heed it, by publishing, in addition to the usual issue, primary and advanced lessons not on the uniform schedule.

I sat in the Seventh International Sunday School Convention at St. Louis, September 1, 1893, and heard Dr. Blackall defend his plans for these departures from International lesson uniformity. As he took his seat, delegates all over the great Exposition Hall jumped to their feet, angrily demanding a chance to answer him, or to rebuke his disloyalty to the cause. Not one other voice in the convention supported his position; though the secretary of the Lesson Committee had asked for a convention judgment on the issuance of separate primary and advanced lessons, and had acknowledged widespread dissatisfaction with the lessons as chosen. The convention, primary teachers and all, voiced its devout adherence to the one-lesson plan.

In 1895, however, the Lesson Committee determined to see if the steadily rising cry for different lessons could not be met. Dr. Blackall's primary course, "Two Years with Jesus," by Juliet E. Dimock, and the earlier issues for little children in the Blakeslee series, by Lucy Wheelock, had with all their limitations evidently met a need. So, in September, the committee announced, in the columns of *The Sunday School Times,* its primary course for 1896. It was then far too late for quarterlies to be published or pictures found; and so the lesson treatments by Julia E. Peck in the *Times* columns were little heeded. The course, also, was grotesquely unlike what would be called a primary course today. So that well-meant effort ended in failure.

A Vision of the Need

But what could not be done by the committee was done by one woman who knew what was needed and did it. At the sessions of the "summer school for primary teachers," held at Asbury Park, New Jersey, in July, 1896, Mrs. J. Woodbridge Barnes faced a company of representative primary teachers from several states; and in a forty-minute blackboard conference she developed out of their desultory efforts a system of graded supplemental lesson teaching.

Mrs. Barnes first drew from the audience what they were teaching the children, and what they thought a twelve-year-old pupil ought to know. A curious collection it was, indeed. Then, dividing the board by ages, 3, 4 and 5; 6, 7 and 8; 9, 10 and 11—all of which ages were then in the primary class—she took up each item—the Lord's Prayer, the Apostles' Creed, the catechism, the Commandments, the Twenty-third Psalm, stories of Jesus, verses on giving, etc.—and led the company in deciding into which of the three columns that item should go. There were many protests and wails at the suggestion of depriving the beginners of any part of the program. But second thoughts prevailed; and when the exercise closed the "Outline of Graded Supplemental Lessons for the Elementary Departments" was born. The older workers will recall the International leaflet with that title which for years furnished them with a simple plan for sys-

tematizing their class teachings without the need of dispossessing the uniform-lesson story.

The Lesson Committee were thinking, too. Following up their primary course which satisfied nobody, they appointed a committee to visit the conventions and ascertain from the primary teachers of the country just what they did want. Mr. Jacobs and Dr. A. F. Schauffler were most active in this quest; and wherever they went they found the primary teachers, and their superintendents for them, anxious to hold on to the Uniform Lessons. As between a method they knew, supplied as it was with the large lesson pictures in colors, and many other helps, and a theoretically better method not yet created and of which they knew nothing, the choice was perhaps wise.

The little group of teachers and workers in New Jersey, with some in New York and Pennsylvania, which centered in the weekly meetings of the Newark Primary Union and the annual week of work at the Asbury Park Summer School, grasped this situation. They appreciated the needs of childhood, as voiced by the kindergartners who were protesting against the enormities of many lessons taught the little children under the uniform plan. One such critic, Miss Anna Williams of Philadelphia, had lectured vigorously on this and kindred lines at Asbury Park in 1896. But, unlike most of the critics, this group also appreciated the value of community Sunday-school fellowship as fostered by the bond of a common lesson. I was one of them; and as a state Sunday-school secretary I knew well what the loss or weakening of that bond could mean.

These workers had outgrown the old doctrine of one lesson for all the school, though out of that doctrine had come the movement led by Jacobs in 1872 for a common lesson for all schools which they did believe in. A separate primary lesson, if standard like the main lesson, would, they believed, strengthen the system and not weaken the bond. But not all of them were clear as to this; and none of them knew what kind of primary lesson was needed. And the great mass of their fellow workers still stood with determined conviction for no separate lessons at all.

Campaign For Graded Lessons Organized

It was at the summer school session of 1897 at Asbury Park that the campaign for International Graded Lessons was organized and its immediate objective determined on. Just five years later the victory was won, the victory that made our later progress possible.

On the program appeared an hour of separate conferences for "intermediate teachers, 8 to 11," for "teachers of the little ones, 3 to 6," and for teachers without a separate room. This was to open the way for united action in beginners' and junior work. Very few were actually doing it, but many were planning to try. A paper was read by Miss Julia E. Peck, on separate primary lessons, in which she denied the need for such "primary lessons" as had been issued by the Lesson Committee, but instead called for a very simple set of lessons for "beginners"—she suggested this name—to introduce them to the ideas and teachings of the Uniform Lessons. And, thrilling the large and representative student-body at every appearance, Miss Margaret J. Cushman gave ten lectures on child-nature, of which that on Thursday morning, July 8, discussed "First Relations to God," and indicated how wisely and simply must be taught to the little child the lessons that shall lead him to the Father.

The hour was ripe for action. That evening I joined Mrs. Barnes and Mrs. Alonzo Pettit, the two leading members of our program committee, in a call on Miss Cushman at her hotel. We explained what we wanted, a vision of the lesson course that would enable the teachers of beginners to establish in their hearts those "first relations to God" of which she had been speaking. Next morning, at ten o'clock, Mrs. Barnes would waive for half an hour her place on the platform; and Miss Cushman must then be ready to present to the school, in outline, a two-years' course such as the International Lesson Committee might conceivably adopt as its own, and that would also fully reach the ideals she had presented. On one night's notice! But she lived near to the God of wisdom; and she quietly agreed to do her best.

On Friday morning, accordingly, Miss Cushman submitted her plan. The course began and ended with stories of Jesus, and included Bible lessons on nature, stories of God's love and care and duties in the home. Every hearer instantly accepted it as being the course needed, provided it were right to have any separate course at all. On this we took a vote. In a company of about one hundred and forty, representing six states, on the statement, "We are in favor of a separate course of lessons, to be issued by the International Lesson Committee, for beginners up to the age of six years," the vote stood: Yes, 113; no, 1; prefer not to vote, 6; silent, about 20. But all cordially agreed that the committee and Miss Cushman should complete the course and submit it to the Lesson Committee as representing the kind of course that would meet the primary teachers' need.

The lessons thus begun were later completed by their author and in November were submitted to the Lesson Committee. They were taught by Miss Cushman at the summer school of 1898 and printed in our monthly state paper. In 1899 we formed a club, with Miss Elizabeth Denny Paxton as its financial and executive secretary, to promote the further use of them. This club put the work of the author, now Mrs. Margaret Cushman Haven, in attractive and usable quarterly form; which for a group with no publishing house and next to no capital was a bold undertaking. When in 1901 the lessons came out in book form, as two volumes issued by the Fleming H. Revell Company, our pioneer labors were over. The fellowship of beginners' teachers, though still small, was now widespread over the country; and the beginners' class with its own lesson course had been made a standard requirement for the progressive Sunday school.

A Movement to be Reckoned With

The Lesson Committee, in November, 1897, had many proposals and suggestions to consider; and it turned them all down. But the rest stayed dead, while ours kept alive and growing. It alone was represented by a constituency actually doing the work it wanted made International. More and more it attracted the attention of the lesson editors and other authorities as a movement to be reckoned with. It had long since ceased to be a local matter. In 1901 the Lesson Committee gave in. They issued a one-year beginners' course, for use in 1902. The Asbury Park group could not accept this as final, for they wanted a two-year course to fit the needs of the classes

as they knew them. At their suggestion, the large "Western School of Methods" held in Denver preceding the Tenth International Sunday School Convention, July, 1902, voted to thank the Lesson Committee for the one-year course and to ask the convention to approve a two-year beginners' course, to be issued by the Committee.

From an entirely different quarter came to that convention an urgent call for a three-year advanced lesson course, also to be issued by the Lesson Committee. On this proposal the editors and educational leaders fixed their eye. Was the conservative International Convention, that had so valiantly withstood the Blakeslee movement, the campaign of Professor Harper and others for scientific Bible study, and many other onsets, to go back on the Uniform Lessons now? The cause was in jeopardy. And if these advanced lessons went through, what might not happen to senior quarterly circulations?

Two men came to Denver to save the day. One was the honored president of the London Sunday-school Union, Mr. (later Sir) Francis F. Belsey, to protest against that one-year beginners' course, which the Committee had issued without the British Committee's knowledge or consent. The other was Dr. (later Bishop) Thomas B. Neely, editor of the Methodist Episcopal lesson publications. He scanned the primary teachers' request for lessons for the little beginners unable to read or use lesson helps, and saw in it nothing to fear. It was that advanced course that interested him. So, demanding the floor, he argued against the policy of breaking the grand unity that had been maintained for thirty years. He urged that the convention approve the beginners' course but withhold at this time its sanction for the advanced lessons. The resolutions committee accepted his suggestion. The double resolution was presented to the convention. The conservatives' attention was held to their stern duty to slay the advanced lessons; and the vote was unanimous. Dr. Neely put us through!

So began the first phase of the International Graded Lesson system. The two-year course was soon issued, and the dream of 1897 came true. What followed is another story. But so discouraged were the friends of advanced lessons over the utter hopelessness of the International situation that they met in Chicago the following spring and organized the Religious Education Association. Truly, from what unconsidered trifles do some of our greatest blessings spring!

The Making of Good Americans

A Fourth of July Suggestion

"The future of the republic depends upon the character of its citizenship. We are not building permanently unless the youth of the land are made fully acquainted with the meaning of American citizenship. We must give patriotism a vitality which will find expression in service. We cannot make democracy safe for the world by writing treaties. The spirit of democracy must be in the minds of the people, and this means that they must understand the basic principles of democratic government."

— THOMAS R. MARSHALL —

"I AM a Roman born," said Paul proudly. "With a great price obtained I this citizenship," replied the magistrate before whom Paul stood on trial. By these two methods is citizenship still attained, even today in America. There are native-born Americans and naturalized Americans. There is a natural tendency to look upon citizenship as a means of acquiring certain privileges to be used for personal advantage. The great problem is to develop in all the citizens a deeper sense of the meaning of citizenship, to acquaint them with the ideals of national life, to stimulate in them a fine loyalty to these ideals and a sense of responsibility to the duties of a citizen, even to the point where they are willing to forego personal advantage for the sake of the common good.

What the Government Is Doing

Our country has attempted to care for the native-born Americans in the public schools. It has sought to equip the children with such elementary knowledge and skill as will enable them to become intelligent participants in the national life. It is true that our system of education has laid great stress upon the utilitarian aspects of citizenship and has given relatively far less attention to the development of ideals, and comparatively little attention to the cultivation of motives and the making of connections with spiritual forces. These latter lie more especially in the field of religious education, and there is a growing realization that the church must stand beside the school in this task of making good Americans; the church must more adequately perform its part in the setting forth of ideals and the development of loyalties.

But when we come to the problem of making good Americans out of the foreign-born, it must be admitted that there is a large class in our citizenship which has been greatly neglected. Large groups of emigrants, brought here oftentimes under the false promises which held out extraordinary inducements but which really amounted to schemes for economic and political exploitation, settled in foreign-speaking communities in our great cities, segregated from the mass of American life, living under conditions often most depressing and unfavorable, their natural sensibilities offended and their spirits embittered—these masses of people, themselves largely the product of our own American selfish neglect, are rightly regarded today as a menace to our democratic life and institutions.

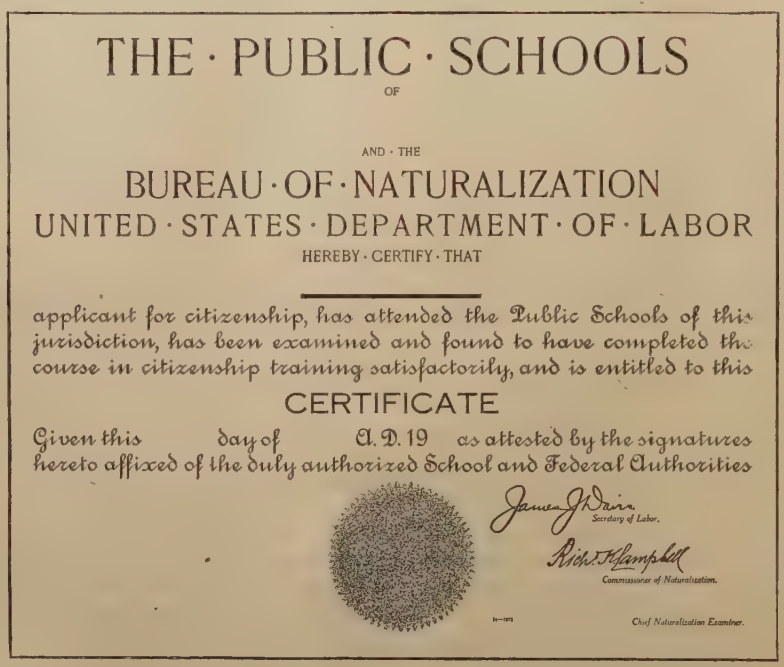
The experiences of the war and the social changes which have followed have brought us to a keen realization of the importance of this problem of Americanization. The United States government, through its Bureau of Naturalization in the Department of Labor, is vigorously undertaking to meet this need. We now realize that something more is necessary than to provide naturalization papers, more even than to furnish opportunity for that minimum of education which is required to secure nat-

uralization. These newer Americans must learn from the best sources what American citizenship means, what are those ideals upon which the country is founded, what is involved in freedom, what is required of all citizens in respect to obedience to law, in the nature of public service and in actual participation in the functions of a democratic government.

To this end the Federal government has encouraged the organization of night schools in the various local communities for the teaching of these fundamental duties of citizenship. Some very helpful books have been prepared for teachers suggesting the available materials which may be used in the teaching of citizenship, including hymns, poems, statements of civic creed, explanations of the Constitution, interpretation of United States history, the leading of school activities and the participation in community undertakings.

It is recognized also that in the making of good Americans there must be some place for the formal recognition of citizens, for a sympathetic appreciation of the contribution which these people of various nationalities may themselves make to our common life, for their public reception into the community group. This formal introduction is provided for in the program for graduation exercises which is suggested by the Bureau of Naturalization. This graduation, usually held in connection with a public school, may include community singing, brief addresses by the graduates on subject as "Why I Came to America," "What I Think of Night School," "Why I Became an American Citizen"; opportunity for the expression of loyalty through the flag salute, oath of allegiance, etc.; the expression of their characteristic racial interests through folk songs, folk dances, and dramatizations; the recognition of citizenship by the giving of a certificate of graduation and in some cases by the presentation of naturalization certificates and the reception into full community relationship as implied in the singing of patriotic hymns and informal social intercourse.

A reproduction of the Certificate of Naturalization is shown on this page. The Bureau of Naturalization suggests that arrangements be made to make the occasion of the presentation of these Certificates a public ceremony with suitable exercises, including addresses upon the subject of American citizenship. Reports received by the Bureau indicate that the Certificate of Graduation is highly prized by the recipient. Its use has proved to be of material assistance in securing and holding the attendance of the foreign born in the classes. Publicity given to the fact that such a certificate awaits qualified students will undoubtedly stimulate work in this important phase of education.



THE · PUBLIC · SCHOOLS
OF
AND · THE
BUREAU · OF · NATURALIZATION
UNITED · STATES · DEPARTMENT · OF · LABOR
HEREBY · CERTIFY · THAT

applicant for citizenship, has attended the Public Schools of this jurisdiction, has been examined and found to have completed the course in citizenship training satisfactorily, and is entitled to this

CERTIFICATE

Given this day of A. D. 19 as attested by the signatures hereto affixed of the duly authorized School and Federal Authorities

James J. Davis
Secretary of Labor.

Richard K. Campbell
Commissioner of Naturalization.

Chief Naturalization Examiner.

A comprehensive bibliography containing the latest books and pamphlets on Americanization and Education may be obtained from the Department of Labor.

A condensed list of these books and suggestions for Programs of Graduation and Welcome to New Citizenship Ceremonies will be found on the following page.

The church should play an important part in this Americanization program. Owing to the fact that many of these Americans come from Catholic countries and that some of them have lost practically all connection with any form of organized religion, it is not always easy or wise to attempt in any formal way to share in this public graduation program. Nevertheless, the members of the Protestant Churches should join with those of other communions in giving their support to this important community enterprise and should express by their attendance and constant encouragement their interest in this work of Americanization. Members of the churches should take the lead in welcoming into full citizenship and full participation in community life these who lately came to our shores and in helping them to understand the genius of our institutions, the ideals of freedom and justice for which we all must strive. The church should also seek to remove those causes of irritation and especially those forms of exploitation which have so largely operated, causing disappointment and bitterness among those who have more recently come to our shores.

It is especially recommended that Independence Day be utilized for the cultivation of a better acquaintanceship between the different types of citizens in the community. Through community singing, community games, folk songs of many nations, through inspiring addresses and general social intercourse, this day may be utilized in a very helpful way toward bringing about a better understanding of true Americanism by the various elements in the community. After all, it is not so much by formal instruction as by personal contact and mutual participation in wholesome community activities that the walls of prejudice are broken down and the divers interests of different racial groups blended in common life.

"My country is not stone and wood,
And soil producing waving corn,
Its essence, human brotherhood,
No matter where a man was born.

"Brother! speak, whate'er your race,
Heart that beats in freedom's cause,
Head that bows to freedom's laws,
My country is your native place,
Brother! speak, whate'er your race."[1]

[1] From *Patriotism Through Education*, National Security League, New York.

General Suggestions From Which to Make Selections for Programs of Citizenship Classes for the Foreign Born

MUSIC

Community singing
Band, ochestra or glee club composed of evening school members
Solos, duets or quartettes by members of class or school
Class song
Selections on characteristic instruments of different nationalities
Folk or national songs sung by different nationality groups. (Translations made by members of class, and printed on program.)

DEMONSTRATIONS OF CLASS WORK

An English class for beginners
Citizenship exercises by representatives of all nationalities in school
Preamble to the Constitution
Debate on question of civic interest
Papers on heroes of native lands who have influenced American history
Patriotic quotations
Mock City Council Meeting
Mock Cabinet Meeting
Mock Election
Mock Naturalization Court
Civics Drill
Typical Class Lesson

READINGS OR RECITATIONS

Your Flag and My Flag (Wilbur D. Nesbit)
The American's Creed (Wm. Tyler Page)
Hats Off, The Flag is Passing By
Lincoln's Gettysburg Address
Many Flags in Many Lands
All Hail, Old Glory
The National Flag (Henry Ward Beecher)
Liberty and Union (Daniel Webster)
Honor the Flag (Edward Everett Hale)
Brotherhood in America (Stephen S. Wise)
Closing Paragraph of Lincoln's Second Inaugural Address
America For Me (Henry van Dyke)
Sail On (Joaquin Miller)
Closing Sentence of Webster's Speech in Reply to Hayne

SHORT TALKS BY STUDENTS

My Old Country and My New One
My Dream of America
What I Think of Night School
What Being an American Citizen Means to Me
My Duty as an American
True Liberty
Why I Wish to Become an American
The Meaning of Citizenship
Our Town, and How It is Managed
Famous Americans of Alien Birth
The Opportunities Offered to All
The Advantages of Knowing English
My Story
Difficulties in Learning English
Becoming a Good Citizen Through the Night School
What I Have Learned in the Night School
The American Flag
The Meeting Place of All Peoples
Our Creed
Advantages of Living in America

SPECIAL NUMBERS

Pageant—"The Makers of America"—M. Louise Nardin, University of Wisconsin.
Voices of the New America—Representatives from different schools and nationalities in costume, presenting: Folk dances, folk games, folk and national songs, folk tales, and characteristic music.

BOOKS AND PAMPHLETS ON AMERICANIZATION AND EDUCATION

Addams, Jane. Twenty Years at Hull House . . . New York, The Macmillan Company.
Antin, Mary. The Promised Land. New York, Houghton Mifflin Company.
Bridges, Horace J. On Becoming an American . . . Boston, Marshall Jones Company.
Davis, Philip, *ed.* Immigration and Americanization; selected readings . . . Boston, New York, Ginn and Company [1920].
Grose, Howard B. Aliens or Americans? New York, The Young People's Missionary Movement of the United States and Canada.
Riis, Jacob. The Making of An American. New ed. New York, The Macmillan Company.
Steiner, Edward A. On the Trail of the Immigrant. New York, Chicago, F. H. Revell Company.
Thompson, Frank V. Schooling of the Immigrant. New York and London, Harper & Brothers. A report on the methods of agencies actually at work in the field of Americanization.
United States. Bureau of Education. Americanization through Education. In its Report of the Commissioner. Washington, Government Printing Office.

Difficulties of the Church School Teacher

By W. W. Charters

The Research Department of Stephens College is preparing for its Religious Education Department a course on church-school teaching which is constructed upon new lines. The method used has been to obtain from many sources all the difficulties encountered in teaching a church-school class. An exhaustive study was made by interviewing or corresponding with over forty experienced teachers and other experts in religious education. After the list was completed the opinions of twelve hundred of the best church-school teachers in the United States were sought in such a way that the methods used by at least thirty expert teachers in handling each of the difficulties were obtained. The methods are already collected and after being organized this summer they will be used in mimeographed form in the classes during the fall preparatory to later publication. The following is the list of questions by means of which information was sought concerning the handling of the difficulties. Stephens College has kindly permitted THE CHURCH SCHOOL to publish in this issue the questions on which the forthcoming study will be based. These questions should lead to stimulating and worth-while discussions in teachers' gatherings and summer-school groups.

The Editors

I. Routine Duties

1. What are your methods for being prompt and regular at church school?
2. What methods have you of handling roll call and collection so that they will not break into the lesson?
3. In what way do you meet the difficulties that arise from the use of church-school rooms as gymnasiums, etc.?

II. Attendance

1. What methods do you use to overcome difficulties that are due to indifference in the home? What do you do, for instance, when husbands are indifferent, and when grown children won't get up so that the mothers can go to church school?
2. What methods have you worked out to get children to attend church school when their mothers are sick?
3. What ways have you for getting little folk to church school who can't come alone?
4. How do you show a personal interest in the life of the pupil?
5. What methods have you for following up people who are absent?
6. How do you find time to visit?
7. What methods have you for getting new pupils?
8. What do you do when work during the week is given as an excuse for absence from church school?
9. When the church school fails to grade closely and pupils of different ages are thrown in the same class, how do you keep up the attendance?
10. How can you get the young people's society of the church to help keep up the attendance of the school?
11. What do you do to overcome the criticism that the church school is not exciting enough for those who play cards and dance during the week?
12. What are the difficulties involved in having all ages of people participate in one opening exercise? How do you overcome them?
13. How do you meet the difficulties that arise from the fact that attendance at church school is voluntary and not required?
14. What methods have you for following up transient families?

III. Discipline

1. How do you keep the early-comers out of mischief?
2. How do you overcome the lack of reverence that arises from having parties in the church during the week? Is this serious?
3. What methods have you for keeping the minds and conversation of children on handwork?
4. What do you do to interest people in the opening exercises?
5. What do you do when pupils are not interested in the lesson?
6. How do you keep the leaders of your class busy?
7. What difficulties in discipline arise from the lack of close grading? How do you handle them?
8. What do you do to get children to mind you?
9. What kinds of interruptions interfere with the lesson? How do you meet them?
10. How do you handle difficulties resulting from mixed social groups?
11. What do you do when people insist on visiting during class time?

IV. Pupil's Preparation of Lesson

1. How do you get pupils to prepare their lessons?
2. In what way can you overcome the idea that church-school work is voluntary?
3. What means do you employ to gain parents' cooperation in home study?
4. How do you get the students to set aside a regular time for study when employment, social duties and other things interfere?
5. How do you check up on the student's preparation of his lesson?
6. What do you do when public schools load the students so heavily that they cannot do church-school work?

V. Outside Activities

1. What methods are there for helping parents to direct the social life of their children?
2. What does your church school do for the social life of the young people who are employed?
3. How do you get in touch with the individual members when the class is too large?
4. What methods have you for making people at ease at church-school functions?
5. What ways have you found to make all pupils feel a responsibility for the social activities of the church school and the class?

VI. Teaching the Lesson

1. What difficulties do you meet in teaching the uniform (International) lessons, and how do you handle them?
2. How do you arouse and maintain interest?
3. What are your methods of answering questions asked by your pupils?
4. How do you handle skeptical ideas?
5. How do you get pupils to think?
6. How do you handle interruptions during the lesson?
7. How do you get pupils to discuss the lesson?
8. What are your methods for reviews?
9. In what way do you make assignments effective?
10. What do you insist upon the pupils memorizing?
11. How do you check up to see if pupils do the memory work assigned?
12. In your teaching, what use do you make of material outside the Bible?
13. When the church school is improperly graded, how do you overcome the difficulty of teaching pupils of all ages?
14. How do you make your teaching worth while?
15. How do you teach students to apply the truths of the lesson to their daily life?
16. In what way do you cultivate a knowledge of the outside life of your pupils?
17. What would you advise teachers to do to escape the criticism that they do not live what they teach?
18. How do you overcome the difficulties that arise from the small amount of time

(Continued on page 482)

The Gospel by the Sea

A Picture of Summer Activities in England

By Newton Jones

THE very title of this article will cause a ripple of merriment with a certain type of folk. The word "sea" suggests holidays, and to link the gospel with holidays seems out of place. With some people, pleasure predominates at all costs while on a vacation, and religion takes a holiday. This being so, our aim for young and old is to provide pleasure and profit while on a holiday and to show that in all the pastimes we may prove that Jesus Christ, when placed first, sweetens and purifies all pleasures. I am not propounding a new scheme to adopt but speak of that which I have tried and worked for thirty-four years.

Each year, for one month, our schools in England carry on their vacation work. During August, 1921, eight centers were well manned, two workers being placed at each center. The first and vital point is the selection of a suitable leader. He must be a man of many parts, able to do all required, and yet better able to direct others. It is essential to have one who will prove a good colleague, able to lead the singing and enlist the help of all visitors attending the center. It has been my custom to have a new man with me at Mayato, the parent center, the first season and then have him take the lead the following season at another place. The students of the various theological colleges have proved efficient workers, and this leadership gives them a splendid experience.

It is essential to choose those particularly suitable for work with young people; sometimes the principal of a college has suggested men likely to suit. Given men with a love for the child and a clear message, the opportunities of service develop day by day. Teaching the boys to swim forms a friendship hard to break.

The Program

The chorus singing for fifteen minutes at 10:45 creates a lively interest as the boys and girls swing forth to a marching tune or sing "Smile! Smile! Smile!!" At 11 the sand seats are full and a ring of visitors form an outer crowd. If the speaker is one that is accustomed to use the blackboard his influence is great, and the audiences are three times the size. The hour's service is varied with music of a good type, and an address suitable to child life may take the form of a missionary talk or a science or temperance lecture.

Sometimes a Bible Museum Service is advertised, when all the young people are asked to bring objects either mentioned in the Bible or illustrating a text. By tact such objects can be utilized to give pith and point to an address and to make the message clear. The morning session then lasts, all told, for seventy-five minutes—not such a big bite out of a day's holiday. The children themselves would say that these services in the sand are the best part of their vacation.

The afternoon is given to organized games and sports, with a children's picnic on Tuesday where there are games of varied kinds. All this shows that we stand first as friend, before teacher or children's preacher. The whole boy or girl is thus reached and won for the highest, and the parents are interested because of the devotion shown by the workers.

Center of Activities

The center of these activities is around the Kent Coast (England) at Ramsgate, Broadstairs, Margate, and other places. As I am looked upon as superintendent, it is for me to find the men, appoint them to the centers and add such speakers as I may secure; it may be a missionary, or a temperance worker, or a specialist in some phase of young life.

Every Thursday afternoon a picnic for adults is arranged, usually some one hundred and eighty people attending. Before tea, one hour's session is held in a natural amphitheater. This comprises two lectures; one on the subject, The Child—His Nature, Nurture, Training, Adolescence, Personality, and Its Value; and a second on Methods of Bible Study. Besides this, Girls' Life and Boys' Life Brigade displays have been demonstrated as being excellent methods to adopt to hold youth and train them for the Kingdom.

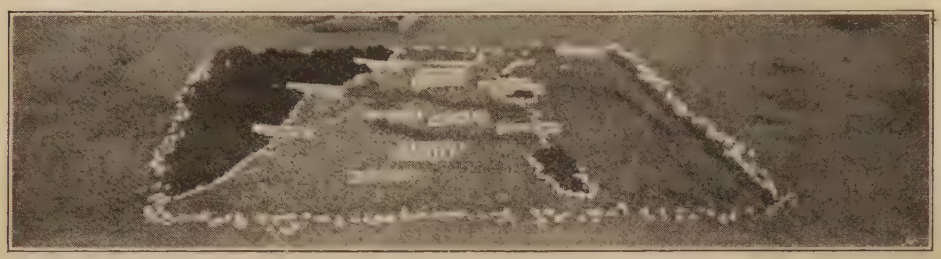
Sunday afternoon is always marked by a good attendance of boys and girls. Good music is taught and led by a capable leader, supported by a pianist and, when possible, by an orchestra, making the program attractive and bright. The evening service draws a number of non-church goers, it being held during the time of church service. The singing is led by the children, but the address given is suited to the adults.

One feature of the work has strengthened our hands greatly, and has proved a splendid advertisement. Every Friday at low tide a sand text competition has been held, with as many as fifty competing. A—ages nine to ten; B—ages eleven to twelve; C—ages thirteen to fourteen; D—fifteen to sixteen; E—visitors. A space six feet by three feet is marked out on the sands, and in ninety minutes of time each competitor has to design the text given him and work it out without assistance or suggestions from any one. Two prizes are given in every class, the following points being considered: (1) lettering; (2) design; (3) execution. The whole effort has proved a great success and a silent sermon, as hundreds of people stand around and read the text being worked out on the sands in seaweed and stones.

Broadstairs, England

On one occasion instead of a text, maps of Palestine formed the subject of competition; one being a flat map, the other a relief map; the size six feet by three feet. To represent the sea, tin was inlaid, and the ford of the Jordan was represented by silver paper. Six questions had to be answered by each competitor, the answers being places to be marked on the map. The competition was eagerly taken up, and a special prize was awarded for the best map.

The use of the blackboard in the open air is a power, arresting attention and often appealing to conscience, and producing



Map Made in Sand at Map Making Competition, Margate

definite results. It is a common thing to see ministers and workers and others busily occupied in making notes.

Special Days

Special days draw greater crowds and give larger opportunities. The birthday is a great occasion; gifts are brought by visitors and children, which are given to the cripples of the Shaftesbury Society. All feel better for having brightened the life of some poor, helpless child.

"There are many kinds of love,
As many kinds of light,
But every kind of love
Makes a glory in the night.
There's the love that stirs the heart,
And a love that gives us rest,
But the love that lifts one upward
Is the noblest and the best."

Similar crowds are attracted by our closing function, which usually takes the form of a Harvest Festival, the gifts being given afterwards to either Spurgeon's orphans or to Dr. Barnard's Home. With the numbers assembled it is an inspiration to hear the volume of sound when some such hymn as *We Plough the Fields and Scatter*, is sung.

We plough the fields, and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes, and the sunshine,
And soft refreshing rain;

He only is the Maker
Of all things near and far;
He paints the wayside flower,
He lights the evening star;
The winds and waves obey him,
By him the birds are fed;
Much more to us, his children,
He gives our daily bread.

We thank thee, then, O Father,
For all things bright and good;
The seed-time and the harvest,
Our life, our health, our food;
No gifts have we to offer
For all thy love imparts,
But that which thou desirest,
Our humble, thankful hearts.

All good gifts around us
Are sent from heaven above;
Then thank the Lord, O thank the Lord
For all his love.

Up to 1914 Lime Light Lectures were given two or three times weekly in the open air, but the passing of the Daylight Saving Bill has stopped this. So many people attended that numbers could not get near. Sometimes the topic would be the gospel, at other times temperance, or missionary.

At a time when people seem to be going mad on pleasure, why should there not be a clear gospel testimony for young and old amidst it all—a Christian's corner! Is it not, after all, obeying the divine command to go out to the masses?

In each of our centers the local authorities have given permission for us to hold these services, setting aside a definite site, with this proviso, that no collections be taken, the reason being that all performers in these seashore places pay heavily for their reservations, but the authorities recognize our services as part of the summer program. Each year numerous appeals go forward from my pen to those whom I have met on my winter missions, and as a thankoffering for blessings received, a number of people make voluntary gifts, the result being that the whole cost has been met.

My work in the winter blends wonderfully with that in the summer. Throughout the year I am in and out of the churches holding services every night for boys and girls from nine to fourteen, following with a second service for adult and senior pupils. Many who have been blessed in these missions find it strengthens them to come to the sand services in the month of August. How many ministers and other workers have found that their work has been undone by the adverse influence during the summer vacation! Experience goes to show what a blessing these gatherings by the sea have been. Many who have been won for Christ are now missionaries, ministers, church workers, and those who came as children are now bringing their own children, wishing them to come under the same influence.

During my brief sojourn in the United States and Canada, such places as Atlantic City, or the shores of the Lakes have impressed me greatly as spots where large numbers could be gathered and services held to win and hold the young for Christ.

Such a work will call forth men and women who are (1) able to show that they have a love for the young and tender love for their Master; (2) able to give a clear message adapted to the young; (3) able to arrest the attention, and appeal to the will and affection; (4) able by well organized games and sports to show that religion helps purify all sports and pastimes.

Such an effort means hard work, but it pays; for constantly planning and rising to new emergencies—all seasoned with wise counsel and much prayer, with plenty of sanctified common sense—will show that you have an example that will hold all for Jesus Christ.

Text Making Competition, Margate, England

What the Denominations Are Doing

These columns will be open each month for short items of church-school progress from the various denominations. We hope in this way to make THE CHURCH SCHOOL serve all denominations by preserving in its columns a reasonably complete record of current church-school events. The first two paragraphs on this page are Words of Cheer received too late to be included with the large number of such messages in the June issue.—*The Editors.*

Presbyterian Church in Canada

DURING the past year the Board of Sabbath Schools and Young People's Societies, Prebyterian Church in Canada, has given the place of emphasis in its promotion work to educational evangelism. This has been presented in literature and in conferences in quite untechnical terms as an earnest effort to understand the distinctively religious needs of the pupils at each stage of their development and to find practical plans for helping to meet these needs adequately. The more recently developed departments of work, such as graded schools, graded lessons, and programs for fourfold life, have been reexamined as to their helpfulness in interpreting and meeting these needs. The sympathetic and eager response of Sunday-school workers generally to this program of educational evangelism has been one of the most encouraging features of our work during the past year.—*J. C. Robertson, Board of Sabbath Schools and Young People's Societies, Presbyterian Church in Canada.*

United Brethren

THE members of this communion have always endeavored to keep step with their Sunday-school and religious education leaders. Those who are active in the work today have the example of some magnificent Sunday-school promoters such as Rev. D. Berger, D.D., for twenty-five years editor of Sunday-school literature, and Col. Robert Cowden, for thirty-five years general Sunday-school secretary. Their successors feel that they dare not lower a single standard or retrench a single inch. "Onward to the best things in Sunday-school and Bible study," is the slogan of our church.

Last year witnessed a fine increase of several thousand in our Sunday-school enrollment. Our Teacher Training work is ahead of any year in our history. The circulation of Sunday-school literature has been steadily growing. Our people are loyal to the old Book, and heartily endorse the emphasis that is being placed upon its deeper and wider reading and study. We are inclined to believe that a greater day is dawning for the Sunday school as the Bible teaching and education department of our church.—*W. O. Fries, Editor Sunday School Literature, United Brethren in Christ.*

Methodist Episcopal Church

IN the summer of 1920 the Methodist Episcopal Board of Sunday Schools established three Summer Schools of Religious Education, holding them at Northwestern University, Evanston, Ill., Syracuse University, Syracuse, N. Y., and the University of Southern California, Los Angeles, California. The following summer these schools were continued and three additional schools were opened, at Dickinson College, Carlisle, Pa., the College of Puget Sound, Tacoma, Washington, and at Ocean Grove, New Jersey.

These schools are all to be continued this year, with larger faculties and enriched curricula. The dates, the names of the deans, and the addresses of the registrars are given below. Full information about courses of study and room and board may be secured by addressing the Board of Sunday Schools, 58 East Washington Street, Chicago, or the registrar of the particular school in which the inquirer is interested.

Syracuse, June 27 to July 7.
Dean, Arlo Ayres Brown, President University of Chattanooga.
Registrar, C. L. Hay, 58 E. Washington Street, Chicago, Ill.

Dickinson, July 10 to 23.
Dean, Arlo Ayres Brown, President University of Chattanooga.
Registrar, E. C. Keboch, 102 Hamilton Street, Harrisburg, Pa.

Ocean Grove, July 13 to 23.
Dean, Francis Harvey Green, Headmaster Pennington Seminary.
Registrar, Staley F. Davis, 150 Fifth Avenue, New York.

Puget Sound, July 23 to August 3.
Dean, Ernest A. Miller, Pastor, Barnesville, Ohio.
Registrar, Roy L. Sprague, care of College of Puget Sound, Tacoma, Wash.

Southern California, August 7 to 17.
Dean, John G. Hill, Professor University of Southern California.
Registrar, Jesse L. Corley, 904 Wright and Callender Building, Los Angeles, Cal.

Northwestern, August 21 to 31.
Dean, Norman E. Richardson, Professor Northwestern University.
Registrar, C. L. Hay, 58 East Washington Street, Chicago, Ill.

All of these schools are under the management of the Institute Department of the Board of Sunday Schools, Harry C. Wilson, Superintendent, with the exception of the Ocean Grove School, which is under the supervision of the Eastern Division of the Board of Sunday Schools, Staley F. Davis, Director.

A uniform registration fee of $4.00 is charged in all the schools, which in all cases must accompany the application. In most cases room and board are provided in dormitories or homes at a total cost for the ten days of from $15 to $18. At Ocean Grove each student makes his own arrangements. Numerous hotels and boarding houses give special rates. Lists of such places will be furnished on application. The Summer School of Religious Education is now an established institution and is without doubt the most effective means of instruction and training for the great Methodist army of officers and teachers that the Board of Sunday Schools has ever offered. Here during ten days of intensive study under the direction of some of the greatest teachers in America, Sunday-school workers get not only a new vision of the importance and significance of their work, but they learn how to know their pupils, and to handle their material in such a way as vastly to improve their skill and effectiveness in their task. The courses offered will cover every phase of Sunday-school work, including Bible Study, Missions, Organization, Methods of Teaching, Recreation, Social and Service Activities. The forenoons are devoted to class work, and the afternoons to study and recreation.

Many churches have found it a most profitable investment to pay all or part of the expenses of a selected group of workers at the Summer School.

Congregational Church

DURING the fall of 1921 ten week-end conferences for Congregational high-school boys and girls were held in the State of New York. The conferences were conducted under the auspices of the Religious Education Committee of the New York State Congregational Conference, of which Rev. C. Arthur Lincoln is chairman, as an integral part of an important and far-reaching experiment in young people's work, heading up in a ten days' summer conference at Wells College, Aurora, N. Y.

In this work the Congregational Education Society is heartily cooperating through its Field Secretary, who was made a member of the State Committee by special request of the State Conference that there might be the closest understanding and effort. The generous contribution of time, effort and money by officers and pastors all over the state has helped greatly in the success of the undertaking. This fact cannot be overemphasized.

In the experiment there have been well-defined purposes in the minds of its promoters:

1. To enlist the girls and boys of the state in an intelligent and enthusiastic support of the program of their church and denomination for service in the kingdom at home and abroad.

2. To study with them the deeper meaning of the Christian message for themselves and for society of which they are a part.

3. To give direction and motive to their thinking in the choice of a life work; leading them to enter definitely into some form of Christian service and always to think of all life in terms of Christian obligation and privilege.

To acquaint the girls and boys with the machinery of the church, they were told just how, according to rules of our democratic organization, we carry on our enterprises. No narrowing denominational ideas were implanted in their minds, but an effort was made to acquaint them with the machinery through which they might serve. The field for work and service at home and abroad we endeavored to have presented by either a secretary or a returned missionary. Aware of the revival of a very crude and literalistic interpretation of the Bible whose teachers are alert and loud, we have endeavored to present to them a reasonable and Christian approach to the study of the Scriptures.

Here follows a typical program as carried out at Syracuse, N. Y., in the Danforth Church.

Young People's Week End Conference at the Danforth Congregational Church, Syracuse, N. Y., Friday, October 14—Sunday, October 16, 1921 for the Central Association of Congregational Churches

PROGRAM

Friday

From 5:00 P. M. arrival and registration of delegates and assignment to places of entertainment.

6:30 P. M. "Get Acquainted" Banquet, Songs, Wells College Pictures, Introduction of Leaders, Talk on "What is This Conference for?"

Saturday

Morning

8:45. Morning Prayer—led by delegates.
9:00. Bible Study—How to Study the Bible.
9:50. Intermission.
10:00. Missions.
10:50. Intermission.
11:00. Life Service—Girls' Meeting, Boys' Meeting.
11:50. Assembly.
12:30. Lunch at Disciples Church (50 cents each).

Afternoon

All delegates admitted free to Syracuse-Brown football game.

Auto rides around the city; basketball and match games in the Danforth Gymnasium.

Evening

7:00 o'clock—Community Singing.

Address: Our State Conference; America's Challenge—Your Opportunity.

Question Box.

9:00 P. M. "Good night." Home to bed early.

Sunday

10:30. Morning worship with the Danforth Church.
12:00. Church school (a special delegates' class for Bible study).
1:00. Dinner.
3:00. Consecration Service closing with the Celebration of the Lord's Supper.

Special mention should be made of the Communion Service which closed the conference. The service was planned especially for the girls and boys and proved a most fitting conclusion to days of rich spiritual experience. The social and recreational life were featured in the program as well.

This undertaking is unique in that the conferences have been composed of both girls and boys. The plan has worked admirably and we believe has justified itself in action. Put to vote on several occasions to the young people themselves, they unanimously favored the mixed groups. Careful provision was made for chaperones, these being selected by the local church, sent with the delegation and held responsible by the conference leaders for the conduct of the young people while away from home.

Expenses have been met by the entertaining church and sometimes are covered in part by a registration fee of one dollar from each delegate. The method of meeting the expenses, however, is decided by the local church.

In arranging the program and executing it, the religious education committee of the local association was encouraged to take the initiative and assume responsibility. This policy we believe guarantees the most permanent results and is in keeping with the spirit of Congregationalism. Upon this committee and the entertaining church is thrown the responsibility in particular of advertising the conference, issuing the programs and invitations, receiving and entertaining the delegates and, in so far as possible, in consultation with the religious education committee of the state conference, arranging the program.

We face problems. How shall we, for example, hold the conferences yearly and keep them on a high educational basis? How shall we secure wise and experienced leaders for this most difficult age? Such men and women are rare. They are usually in greatest demand. A team of experts is impossible if not undesirable. We must develop leadership as rapidly as possible by creating opportunity for its exercise—but not at the expense of the girls and boys! How shall we carry on follow-up work in the local church? These and other problems confront us, but we see them vanishing before the rising tide of enthusiasm and hearty cooperation with which our initial efforts have been received and crowned.

GEORGE REID ANDREWS.

Disciples of Christ

THE Department of Religious Education of the United Christian Missionary Society, assisted by cooperating boards, is conducting nine Leadership Conferences for young people during the summer of 1922. The aim of these conferences is to discover leaders and to help them develop their leadership powers.

"We learn by doing." Our aim can be realized only as young people are given the opportunity to assume responsibility. Consequently a large part of the conference program is in charge of the young people who are returning for their junior or senior year of conference work.

Certain periods of the daily schedule are used by the young people to give programs they have built in classroom work under the supervision of specialists. The project method is used wherever possible. One course will give the organization of a young people's department by perfecting the organization in the immediate class. With this organization perfected the class will proceed to build a correlated program for its activities.

A normal course in mission study will be given. The advanced students will work out the course in groups under supervision. Each group will be responsible for instructing the class during one recitation period. We hope that the Foreign Mission study group will be able to construct a pageant from their course. This pageant will be given near the close of the conference.

We believe the total conference environment should be so ordered that our aim will receive the largest emphasis. A conference environment depends somewhat upon the adaptability and cooperation of the faculty. We are securing several of our greatest personalities for several conferences. By working together in a number of conferences a faculty will be able to accomplish a great deal more than a new faculty assembled for each conference.

We are employing a camp conference specialist to help us develop a conference spirit and loyalty among the young people so as to make the entire conference work more permanent.

The two predominating elements in the conference environment contributing to the accomplishment of our aims are, first, an intimate association with great personalities, and second, the presentation of challenging tasks.

Our major courses are, Origin and Nature of the Bible, The Christian Home, Missions, Vocational Guidance, Leadership Course, Christianizing Business, and Church School Specialization courses.

We will have over a thousand of our choicest young people in these conferences this year.

H. L. PICKERILL, *Supt. Young People's Division, United Christian Missionary Society.*

(Continued on page 470)

The Sunday School Exhibit at the Kansas City Convention

By Arthur F. Stevens, Chairman General Exhibit Committee

A DELEGATE or visitor entering the Convention Hall at Kansas City will pass first through the lobby. Before going further, time should be taken to look over the Educational Exhibit on the right of the entrance which will consist of charts showing aim, opportunity and importance of each division of the Sunday school, materials and methods to achieve ends, worship programs, lesson material and activities, pamphlets, library lists and pictures, charts of Graded Lessons, Weekday and Vacation Schools, architecture and main departments. Do not fail to make an opportunity to study this exhibit if time is not available for this at your first visit.

On the left will be found the equally interesting art exhibit. Here will be seen the original oil paintings used in making the lesson pictures for the Sunday school. Other drawings and paintings will also be shown. A careful and sympathetic study of this exhibit will be well repaid.

Entering the concourse and turning to the right the exhibits follow in numerical order. All deserve careful attention and time for examination of the great number of thoughtful books and helpful tools for the Christian worker and student of Religious Education.

Booth No. 1. Christian Board of Publication exhibits complete line of Sunday-school supplies, including books and working materials of other publishers, such as their educational leaders recommend. Their own special lines are in the foreground. The principal feature of this exhibit is an educational background, with nothing shown except that approved by their educational leaders.

Booth No. 2. The Graded Press. This booth contains an exhibit on the Closely Graded Lessons which are usable in all Sunday schools, small, large, city, town, or country.

Booth No. 3. The Judson Press displays Judson Training Manuals and religious-educational books.

Booth No. 4. William H. Dietz Company displays tables, chairs, bulletin boards, hymn boards, communion ware, charts, class screens, map outfits, contest plans, duplex envelopes, models, books, Bible class register board, loose-leaf system, honor rolls, missionary maps, cradle rolls, and other Sunday-school supplies.

Booth No. 5. The Pilgrim Press display consists of a series of 34 artistic and attractive charts showing in picture and graphic statement "The Task of the Teacher."

Booth No. 6. The American Baptist Publication Society shows its extensive line of Sunday-school material and especially promotes *The Sunday School Worker*.

Booth No. 7. The Presbyterian Board of Publication features its regular line of Sunday-school supplies, putting special emphasis on departmental graded lessons, Westminster textbooks, religious education, daily vacation Bible school, and Presbyterian Teacher Training Course covering three years.

Booth No. 8. David C. Cook Company exhibits a general line of Sunday-school lessons, helps, papers, and requisites.

Booth No. 9. The Christian Herald shows front page posters of *The Christian Herald*, books, Bibles, and other material promoting their magazine.

Booth No. 10. Gospel Trumpet Company exhibits Scripture Text Mottoes as rewards, and a Sunday-school Library.

Booth No. 11. The Sunday School Times shows its varied forms of specific help for Sunday-school workers, and how to use them successfully; its new books and tested books for Sunday-school workers, together with a new five-foot shelf of approved books for the Workers' Library.

Booth No. 12. W. B. Rose publishes Arnold's Practical Sunday School Commentary, the Life and Light Evangel, and other periodicals, with Life and Light Series of Uniform Graded Lessons; a general line of Sunday-school requisites, song books, teacher-training course books, and a carefully selected Sunday-school Workers' Library.

Booth No. 13. Meigs Publishing Company's display consists principally of Sunday-school requisites and books.

Passing to the left through the Concourse we come to a ramp on the right which leads up to the rooms where will be found the wonderful display of the **World's Sunday School Association.** This exhibit consists of material that has been gathered from the different world fields showing Sunday-school work in these different countries; lesson material, teacher training material, together with such Sunday-school papers as are printed in various languages and dialects. Photographs will also be shown, especially those of the last World's Sunday School Convention in Tokyo; Mission for Lepers; information about Glasgow Convention, of which Thomas Cook and Son is to be the tourist agency in charge. There is a special demonstration concerning travel in Europe. In the room adjoining the Exhibit Room are stereopticon slides, which will be shown at convenient times during the day, especially featuring China, Korea, Japan, Philippine Islands, Egypt, Argentina, and Brazil, with the continent of Europe. Numerous placards show the progress of Sunday-school work, that is, they indicate Sunday-school membership in the different countries and how same has increased. The Sunday-school situation is graphically presented. For this we will want to set aside a special day and hour; so we may continue through the Concourse and view the exhibits of the other publishing houses.

Booth No. 14. Church Publishing House. This well known firm issues the State and International Sunday School Monthly magazines, and displays the best books of all publishers for each department of the Sunday-school and church work, together with choice inspirational story books and new Sunday-school specialties.

Booth No. 15. The Heidelberg Press features Sunday-school supplies and music.

Booth No. 16. Goodenough and Woglom. A new assortment of Rally Day material and airship flight contest is displayed; also various plans for the Cradle Roll; collection devices and helps; new lines of birthday folders and postcards.

Booth No. 17. The Church School Press. A complete set of fronts of THE CHURCH SCHOOL, a Magazine of Christian Education, from the first number, is shown, together with much interesting material on the preparation and publishing of a high grade paper of Christian education.

Booth No. 18. Smith and Lamar show unique and original attendance devices, Cradle Rolls, poster materials, and special books.

Booth No. 19. The Methodist Book Concern. Here is a very extensive line of books and requisites pertaining to Sunday-school work, together with a demonstration of its Improved Uniform Lesson Series, and the Closely Graded Series.

Booth No. 20. To be announced.

Booth No. 21. W. A. Wilde Company. Peloubet's Notes, Sunday-school quarterlies, requisites and books.

Booth No. 22. Sterling Music Company. The principal feature of this display is Alexander's Hymns Number 4. With it are also shown Alexander's Conference Hymnals.

Booth No. 23. The Abingdon Press. Display of the Abingdon Series of Religious Education Texts including the Community Training, Week-day Religious and Vacation Bible School. Christian Citizenship, and the American Home Series of this organization are featured. There are also displayed charts and other material of special interest to workers in the several advanced movements in religious education.

Booth No. 24. The Century Publishing Company exhibits hymn books, Hymnal for American Youth, The Century Hymnal, Community Hymnal (a new book), The American Hymnal, the little Convention Hymnal that has been specially prepared for the convention, orchestrations, and pageants.

Booth No. 25. Standard Publishing Company. The principal features on display are Standard Press Offset color picture lesson rolls and cards, and original pictures supplemented with Uniform and Graded Lesson aids, embellished with Standard Press Biblical Pictures, Standard Cutout quarterlies, sand table cutouts, outline pictures, and other exclusive Standard Press products.

Booth No. 26. C. R. Gibson and Company shows the National line of Sunday-school supplies. Prominent among the well-known publications of this firm are the two series of Bible Story Booklets for boys and girls, one series from the Old Testament and the other from the New Testament.

Booth No. 27. American Sunday School Union. Principal features are books, maps, and helps for all workers.

There will also be an exhibit of Religious Art in connection with the demonstrations on pageantry under the supervision of Professor H. Augustine Smith.

As stated in a previous article special exhibits will be shown in the churches and halls where the departmental conferences will be held.

This entire exhibit has been made possible through the closest cooperation of the men appointed on the committee. The installation has been under the direct supervision of Director of Exhibits, H. P. Hunter. The Chairman of the Local Committee, Mr. C. M. Fowler, has rendered every possible courtesy and help.

I hope that all will take time to study these exhibits and feel fully repaid, and believe that there is no greater educational value in the entire Convention than will be found in becoming familiar with the plans of the experts whose time is devoted to Religious Education, as shown in the educational exhibit and by a study of the art in the art exhibit, and a very intimate knowledge of the diversified and steadily increasing output of the denominational and other publishing houses whose entire capital and effort are devoted to producing helpful material to further Religious Education.

What the Denominations Are Doing

(Continued from page 468)

Reformed Church in the United States

THE Reformed Church is promoting a threefold educational program in the local church. Since it is universally conceded that the home must occupy a central place for the development of character, the Sunday School Board of the Reformed Church has, consequently, prepared a very satisfactory program designed to stimulate the religious life within the home. This religious program for the home of today is called "The Christian Home Fellowship" and consists of the following pledge: "Desiring to meet more fully my responsibilities as a Christian and to make my home a center of fellowship, I covenant with God to pray and read God's word faithfully, and will endeavor to have my household join the family worship, in uplifting table talk, in discussing subjects from the weekly church paper, and in reading good literature."

Pastors are ordering pledge cards constantly for the purpose of enrolling members of Christian homes in this Fellowship. A book on *Family Devotions* has been recently prepared to assist the members in the home to conduct family worship. The first edition of this book was almost exhausted two months after it was published. Parent and teacher organizations are also being promoted for the purpose of discussing the work of the church school and problems in the home as well as subjects pertaining to religious education in general. It is recommended that this organization be sponsored by the local school holding regular meetings, preferably once a month in connection with the midweek prayer service.

A program having for its chief objective *Training for Worship* is also being promoted through the local church school. The Reformed Church is becoming aware of the utter impossibility of carrying out an adequate program of religious education by utilizing only church-school sessions. Hence programs of Week-day Religious Instruction are promoted throughout the church which are intended to supplement the work of the church school. It is obvious to all religious educators that the church school affords an excellent opportunity to develop the uncultivated field of effective worship. Hence, a new hymnal for church-school use has been prepared, containing exercises and directions for worship. The hymns of this new publication are primarily intended to cultivate an appreciation for real spiritual values. Some evangelism and the application of the gospel life to all phases of life are cardinal elements in this program which has for its primary motive the development of the devotional life of boys and girls.

The program of Week-day Religious Education promoted by the Reformed Church compares favorably with public-school work in general as far as efficiency and standards are concerned. Training schools offering extensive courses in the science of teaching religion are being set up all over the country for the preparation of teachers for week-day religious work. Every pastor of the denomination is urged to train workers in his local church for week-day religious instruction and to commence this work by utilizing, at least, a portion of the summer vacation time of boys and girls by conducting a Church Vacation School.

It is also a significant fact that the new church buildings that are being erected in the denomination are conspicuous because the major portion of the funds in the hands of building committees are being invested in religious-educational work as far as buildings and equipment are concerned. The Home Mission Board of the denomination is definitely promoting this policy of adequately equipping all mission congregations with modern educational facilities. These preparations indicate very plainly that the Reformed Church is earnestly endeavoring to launch a thoroughgoing program of religious education throughout the entire denomination.

Program for Camp Fire Girls

By J. W. F. Davies and Mrs. E. W. Wortley

THE first year of a three-year program now being used by a church near Chicago. The second and third years will be published in later issues of THE CHURCH SCHOOL.—*The Editors.*

September—Informal meetings during this month.

First Meeting—Group out-of-doors, if possible. Guardian lays before the group the meaning of Camp Fire, its history and ideals.

October—Organization Work. If possible, use the month of October for getting out-of-doors.

First Meeting—Constitution and by-laws. Explanation of responsibility to National Headquarters.

Second Meeting—Symbolism explained.

Third Meeting—Honor system explained.

Fourth Meeting—Choose names. Explanation of dresses.

November—First Meeting—Business meeting. Election of officers. Application made out for National Headquarters. Dues brought in. Count Book sent for.

Second Meeting—Begin head-bands. Exhibition of these from another group.

Third Meeting—A practice ceremonial meeting. Explanation of names. Explanation of seven laws by Guardian.

Fourth Meeting — Begin work on dresses. Exhibition of ceremonial gown from other groups.

December—First Meeting—Business meeting. Instruction in keeping count book, individual honor books, and Camp Fire Note Books. Plans for Christmas giving.

Second Meeting—Work meeting. Headbands and dresses.

Third Meeting—Social meeting.

Underlying idea: Have in mind God gives his pictures in sunsets and nature—snow, rain, sunshine, etc. To be in harmony with him, we give.

January—First Meeting—Business meeting. Routine business; discussion of plans for the new year. "Taking stock" of selves. Objective for the year.

Second Meeting—Work meeting. Woodblocking. Symbols, etc., on gowns. Camp Fire songs.

Third Meeting—Work meeting. Headbands and gowns. Songs.

Fourth Meeting—Work meeting. Demonstration of how to care for room, proper sweeping and dusting, etc., special attention for regular cleaning. (Secure the cooperation of the mothers in demonstrating home-craft, wherever possible.)

Underlying idea: Nature is clean, man stirs up dust. Nature is orderly.

(In the development of youth it is essential that attention be given to atmosphere, and according to the thinking of the Guardians and Teachers will the atmosphere be created.)

February—First Meeting—Routine. Drill in proper conduct of a meeting and reasons.

Second Meeting—Work meeting. Lesson in first aid, simple laws in the care of the body, bandaging, keeping of health chart, etc. Assistance of doctor or nurse in this work.

Third Meeting—Social meeting. Songs. How to prepare and serve afternoon tea. (Underlying idea: Friendship.)

Fourth Meeting—Ceremonial meeting. (Woodgatherers take rank.)

March—First Meeting—Business meeting. Routine. Plans for a hike. Discussion of clothing and equipment.

Second Meeting—Work meeting. First aid and knot-tying, etc., that may be useful on a hike.

Third Meeting—Social meeting. Hike, with demonstration of things discussed in work meeting. Begin to develop the power of observation of nature.

Fourth Meeting—Work meeting. Songs. Discussion of additional parts of Camp Fire Manual (previously assigned). Knot chart. Tests on Camp Craft learned.

Underlying idea: God has equipped us with a capacity to care for ourselves under all conditions.

April—First Meeting—Business meeting. Routine. Plans for work meeting, etc.

Second Meeting — Work meeting. Proper care of mahogany and other furniture, silver, brass, etc. Proper arrangements of different rooms, etc. Proper washing of dishes.

Third meeting—Social meeting. Afternoon tea to mothers, the girls arranging all details of rooms and refreshments.

Special meeting with other Camp Fire groups, if there are such, in a food sale.

Fourth Meeting—Ceremonial meeting.

Underlying idea: The attractiveness and care in arrangement of home things contribute to the efficiency and attractiveness of life.

May—First Meeting—Business meeting. Routine. Discussion of plans for earning patriotic honors during the month.

Second Meeting—Work meeting. Drawing of the American flag to scale. History of the flag, and ways of showing respect to it on different occasions. "Star Spangled Banner" (history of this song).

Third Meeting—Social meeting.

Fourth Meeting—Work meeting. Camp Fire Note Books. Indian Hand Signs.

Underlying idea: Patriotism, the Highest Loyalty.

June—First Meeting—Business meeting. Routine. Discussion of plans for a picnic.

Second Meeting—Work meeting. Discussion of picnic cooking, and demonstration on open fire. Discussion of blazing the trail, etc., in preparation for picnic.

Third Meeting—Social meeting. Picnic, with notes taken on birds, flowers, trees, etc. Practice in out-of-door things discussed in previous work meeting.

Fourth Meeting—Ceremonial.

Underlying idea: God may speak through the great out-of-doors. Reverence.

Camp Fire Ceremonials

(Continued on page 485)

Paul's Nephew

A dramatization developed in a junior class held in connection with a community program of four weeks. There were seventeen children in the class ranging in age from nine to twelve years.

By Elizabeth E. Turner

TO those interested in educational dramatics, an explanation of how this dramatization was developed may be of value. At the first meeting of the class, chapters twenty-three and twenty-four of the Acts were told in story form, the emphasis being upon that passage telling of the assistance which was rendered Paul by his young nephew. The second step was the analysis of scenes. As the story had been told from the nephew's point of view it was only natural that the first scene to be played was one in his home. The boys' and girls' imagination quickly placed a mother and two sisters in that home. One girl suggested that one of the sisters be old enough to help her mother, and the other, "just playing about." This led to a discussion of the Hebrew home at that period, and the first period closed with a request that the boys and girls find in the church-school textbooks pictures of Hebrew homes and bring them to class the following session.

The second session opened with a talk about the furnishings of a Hebrew home.

The Three Jews Scene II

The first scene was then played, the children playing the different characters in turn. So was the entire story dramatized. Originally there were more than five scenes, but it was finally condensed to that number.

One period and part of another was devoted to the making of costumes. Pictures in the church school texts were again consulted. These costumes were made in one of the early sessions so that the boys could use them every time they played.

The final playing was given before friends and parents. The church auditorium was used.

No scenery was required, as the pulpit platform with the choir loft at the back served well for a temple. In the choir loft was played the trial in the temple.

The playing parts in the final performance were assigned through election by the pupils. The election was very fair, as boys and girls of this age are quick to give credit where it is due.

PAUL'S NEPHEW

Scene I

Time—Morning.

Place—Hebrew Home.

Characters—Runner, Boy, Mother, Two Sisters.

(*A curtain opens. Mother is seen sitting on mat, bowl in front of her, stick in hand and bag of corn near by. She sings softly. Elder sister helps the mother; little sister plays on the floor. Boy enters with sticks and bag of meal. Runner enters and hands letter parchment scroll to the mother.*)

Mother (*upon opening letter*): A letter from Uncle Paul!

Boy (*goes to the mother and puts his arm around her shoulders, the sisters come near*): What is it, mother? Has harm come to Uncle Paul?

Mother: Yes, my son. He would go to Jerusalem to preach in that city of unbelievers; and now he is in prison! Listen. (*She reads from letter.*)

"When I spoke to the Gentiles, sister, they would hearken no longer, but shouted and flung stones at me. I think they would have killed me had not the centurions come. When the centurions would have scourged me I told them that I was a Roman and free born, and they loosed my bonds. But tomorrow they have bidden me appear before the council of the Jews to answer for leading men away from the laws of Moses, and I think that I may die at their hands. If I never see you again, my sister, I bid you remain steadfast in the faith, and so farewell!"

Boy (*walks to other side of the stage, then to the center and stops*): Uncle is a hero. Think of my uncle being stoned for the great white truths he is preaching (*turns to mother*). Mother, let me go to Jerusalem. Perhaps I can help Uncle Paul.

Mother (*sighing*): What could a mere boy do against a thousand angry men? No, no, my son. They would laugh at you, or perhaps kill you. We can only pray for Uncle Paul and wait and hope.

Boy: Did not the shepherd boy, David, once save an army with the help of God? If Uncle Paul can be brave for his faith, cannot I? Let me go, mother. God will take care of me.

Mother (*after a few minutes' thought*): Go to Jerusalem, my son, and may God show you the way to help your uncle, and bring you back to me in safety.

(*Boy bids them good-by and leaves. Mother and two little girls stand in tableau as they watch the boy go away.*)

Scene II

Time—Morning.

Place—Outside Temple.

Characters—Boy, Three Jews, Heshon and two others, and back of scenes Chief Priest, Ananias.
Paul.
Soldiers.
Pharisees.
Sadducees.

(*As curtain opens, we see the boy listening outside of the temple.*)

First Voice: Here is the man, Paul, that we accuse this day.

Paul: Brethren, I have lived before God in all good conscience to this day.

The Boy, the Captain, and the Centurion Scene IV

Ananias: Smite him on the mouth! Smite him!

Paul: God shall smite thee, thou whited wall.

Voices: Revilest thou God's high priest?

Paul: I knew not, brethren, that he was a high priest, for it is written, Thou shalt not speak evil of a ruler of thy people. Brethren, I am a Pharisee teaching the hope and the resurrection of the dead.

Pharisees: We find no fault in this man.

Sadducees: Stone him! Stone him! Kill this man!

Ananias: Silence! Take the prisoner away from the mob. Take him to the castle.

(*A moment later. Three Jews come from the temple. Boy hides at side and listens.*)

First Jew: Tomorrow it shall be done. This morning I went to the chief priest, Ananias, and told him of our vow.

Second Jew: Yes, he will tell the captain of the centurions to bring Paul tomorrow morning to the council hall, where we will be waiting. The captain will not refuse, for he will think Ananias wishes to question the prisoner further, and when he is among us we will make short work of slaying him. Am I not right, brothers?

Third Jew: Yes! Yes! We have sworn not to touch food or drink until this man is dead. Tomorrow then. Farewell. (*Exit.*)

Boy (*coming out of hiding place*): What shall I do? What can I do? (*Thinking.*) I know, I shall see Uncle Paul this night. (*Exit.*)

Scene III

Time—Night.
Place—Outside castle gate.
Characters—Centurion, Paul, Boy.

Centurion (*lying by the gate, rises when step is heard*): What do you wish?

Boy: I wish to speak to Paul of Tarsus, who is a prisoner here. Tell him his sister's son wishes to speak to him.

Centurion: Tush, you order one about mightily, boy. (*Disappears for a few minutes and returns. Points to the door.*) You may go, lad. Yonder is the way.

(*Boy goes into the castle, remains several moments while the Centurion walks up and down in front of the gate keeping watch. Knock is heard on door and Centurion goes to the door. Paul and the Boy appear talking together.*)

Paul: For myself I do not fear, but I have much work yet to do. Last night I dreamed that my Lord stood by me saying that I should testify of him in Rome also. (*Turning to the Centurion.*) Take this lad to the Captain. He has something to tell him.

(*Centurion turns the lock on Paul and leaves with the boy.*)

Scene IV

Time—Night.
Place—Captain's room.
Characters—Boy, Captain, Centurion.

Centurion: Paul, the prisoner, told me to bring this boy to you. I do not know what he wishes.

Captain (*turning to the Centurion*): Leave us. (*Turning to the Boy and kindly taking him by the hand.*) Now tell me what you wish. I will listen.

Boy: I come to save my Uncle Paul. They are plotting to take his life. I heard the men talking about it this morning.

Captain: Where, my boy?

Boy: Near the gate of the Temple. I was listening to the trial by the door. Three Jews came out and I hid. One said that Ananias would tell you to bring Uncle Paul to the Council Hall and you would not refuse, thinking that he wanted to question him further. Then they planned to kill him. Can you help?

Reading the Letter Scene V

Captain (*rises, walks back and forth across the room, then turns to the boy*): Have no fear for your brave uncle, lad. No harm shall come to him in Jerusalem. This very night I shall go with my soldiers to the castle. I shall write to Felix, the governor, and give to Paul himself the scroll. The governor will give him a hearing. I shall send his accusers to testify before him. Go to

your home, lad, and tell your mother that Paul is still safe. But tell no one on the way. Farewell.

Boy: Farewell, Captain, and God bless you. (*Exit.*)

Scene V

Place—Hebrew Home.
Time—Evening.
Characters—Mother, boy, two sisters, and runner.

(*Mother is telling story to the two little girls. Any Bible story may be chosen.*)

Little Sister: Tell us another story, mother.

Older Sister: Do you think brother will come tonight, mother?

Mother: I hope so, dear. (*Knock is heard.*) Go open the door, perhaps that is brother.

Sister: O, mother! mother! It is brother! (*Boy greets all.*)

Boy: Mother, I did help Uncle Paul.

Mother: You brave boy. Do tell us all about it.

Boy: I heard the plot to kill him. I saw him. I saw the captain, and he promised to send Uncle Paul to Governor Felix, and he said to tell you that Uncle Paul is safe.

(*Knock. Boy goes to the door and takes scroll from runner, and hands it to his mother.*)

Mother: It is from Uncle Paul. (*All gather about her as she opens scroll and reads*): "Paul, an apostle of Christ Jesus, unto my dear sister in faith, grace, mercy, peace, from God the Father and Christ Jesus our Lord. Peace be with you all. Thou shouldest be proud of thy son, sister. He did much for me. I hope he will be home by the time this reaches you. The soldiers took me to Governor Felix. After a few days, Ananias, the High Priest, came with certain of the elders. The governor gave me a hearing, and I am glad to say that all is well. I think that I will soon be permitted to go on with my work. Thanks to you, dear sister, you must have worried while the boy was away.

"The Lord bless thee and keep thee. The Grace of the Lord Jesus Christ be with you all. My love be with you."

Mother (*putting arms around the boy's neck*): God has been most gracious unto us.

(*Tableau—All stand in prayerful attitude. Exit.*)

Teachings of the Road

A Daily Vacation Bible School Commencement Program

Prepared by
John James Paulsen

THE pageant which follows was given in connection with a course on the life of our Lord in a Daily Vacation Bible School. It is primarily an attempt to show the parents what the children had learned in the way of memory work and of appreciation of the character of Jesus. At the same time we did not want it to be a mere series of Bible recitations, hymns, and prayers. Therefore we tried to bring together the memory passages which we had learned into a connected story. The passage in Christ's earthly life that seemed to lend itself best to our particular purpose was the journey to Jerusalem for the Feast of the Tabernacles or Dedication. Here we could use psalms, parables, hymns, and prayers. This treatment was suggested by Patterson Smyth's *A People's Life of Christ*. The only other books that we used were a harmony of the Gospels, a song book, and the Book of Common Prayer.

We used the Prayer Book version of Psalms from the "Great Bible," because our children happened to be more familiar with these. Also we used the Collect and General Thanksgiving from the Prayer Book because we wanted the children to use their knowledge of the Prayer Book. This is just an example of how we used the material which the children were learning. Other schools would, of course, have used other material in different ways according to the usage of their particular school or denomination.

The pageant is interesting, not because of its merit, but because it is an example of what can be done by putting together the materials that one has at hand. The only parts that had to be learned for the pageant were the connecting speeches; the rest had been part of our memory work in the course.

Neither did we go far to obtain costumes and staging effects. A plain curtain on which hung a cross symbolized the entrance to the Holy of Holies of the Temple. All the costumes were made of sheets, and for the rude characters, sackcloth; headdresses of dyed cheescloth made a brilliant show. These were suggested by Tissot pictures.

Cast of Characters

A Lawyer.	A Traveler.
A Disciple of Jesus.	A Thief.
A Jewish Priest.	A Priest.
A Young Girl.	A Levite.
A Good Samaritan.	An Inn Keeper.

A crowd of pilgrims on their way to the Holy City.

Reader: During the past five weeks we have been studying in our school the life of our Lord. We have tried to imagine ourselves as living in the Holy Land when Jesus Christ walked there, and following his footsteps from town to town as he journeyed around the Lake of Galilee. Tonight we are going to try to show you what we have learned by means of a little drama. Let us pray:

O God, who didst send thy Son Jesus Christ into the world, help us to follow the blessed steps of his most holy life, both in what we think and speak and do in this hour, and also in the whole course of our lives. Through the same Christ our Lord. (*The people shall answer here and at the end of every prayer*, "Amen.")

Reader: We have been reading the Gospel of Saint Luke, who tells us of a pilgrimage to Jerusalem on which our Lord gave some of his most important teachings.

The pilgrims come toward the Holy City for the Feast of the Dedication, singing praises to God.

(*The children come up the aisle singing "Onward, Christian Soldiers." Among them are several in costume: a young lawyer, a disciple, and a young girl. They file into their places in the first two rows of seats, and remain standing. As the last of them take their places a young priest comes from the front to meet them.*)

Priest: Whom doth this throng follow?

Disciple: Jesus of Nazareth. (*Children take seats quietly.*)

Priest: Yes, I have heard of this Teacher; is it not true that he upsets the Law and the Prophets?

Lawyer: Nay, it is written, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." This is the teaching of Jesus.

Priest: Is this true?

Disciple: Let us tell him what he saith about the loving care of God, our Father.

Boys: He spake this parable unto us saying: "What man of you having an hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which was lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing.

"And when he cometh home, he calleth together his friends and neighbors, saying unto them, 'Rejoice with me, for I have found my sheep which was lost.'

"I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance."

Lawyer: It 'mindeth me of an ancient Psalm, "The King of Love." (*All the children sing, "The King of Love My Shepherd Is."*)

(Continued on page 487)

Saving a People

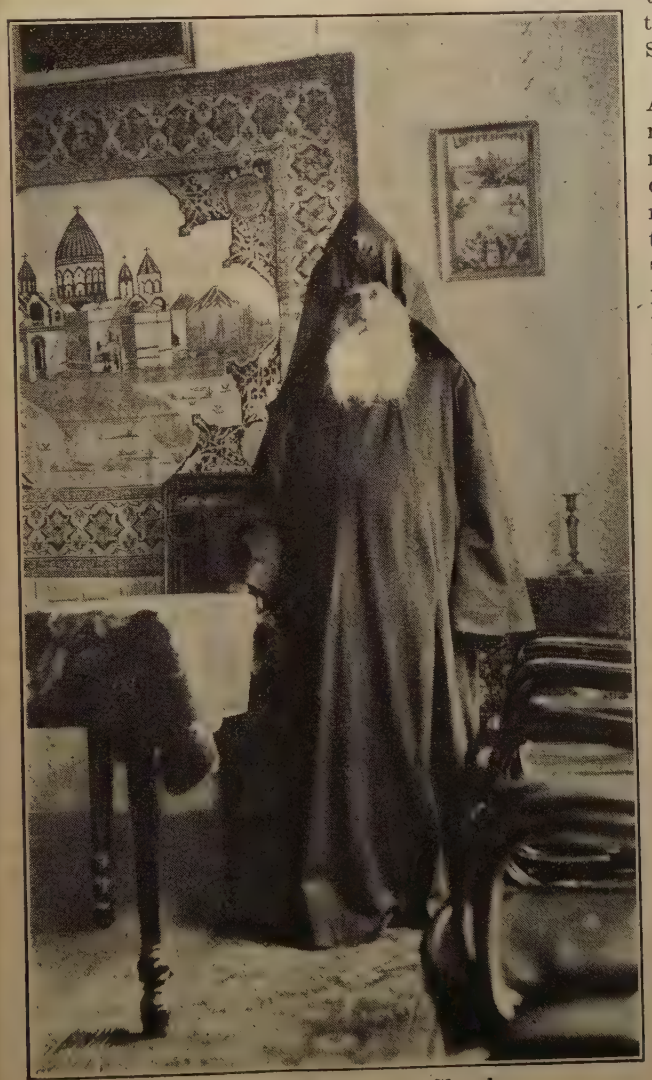
By Minna McEuen Meyer

IN the annual report of Near East Relief to the United States Congress an accounting is made of a distribution of more than $50,000,000 since the organization of this great relief enterprise in 1915.

Flour to the value of more than $12,000,000, secured through the U. S. Grain Corporation and American Relief Administration, has also been disbursed through the agency of the Near East Relief. Through these gifts, the contributions of approximately 20,000,000 Americans, at least one million people in the Near East have been saved from death by starvation, exposure and disease. Of those who have been saved, the larger number are orphaned children, survivors of the period of massacre and deportation in which their parents perished.

More than 100,000 children are now under the protection of American relief workers. Unfortunately, the funds, which seem large in the aggregate, have not been sufficient to extend that protection to another hundred thousand who sorely need such food and care as have brought those in the orphanages back to normal health, both physical and mental.

The field in which the Near East Relief operates includes Constantinople and the adjoining territory in European Turkey, Anatolia, Armenia, Cilicia, Kurdistan, Syria, Palestine, Mesopotamia, Persia and Transcaucasia (Russia), including Russian Armenia and Georgia, and is the only relief agency now operating extensively in these areas. Relief has been given on the basis of greatest need to all dependent people of the Near East, and the greatest need has been found among the Armenians, the Greeks, the Syrians and Assyrians.

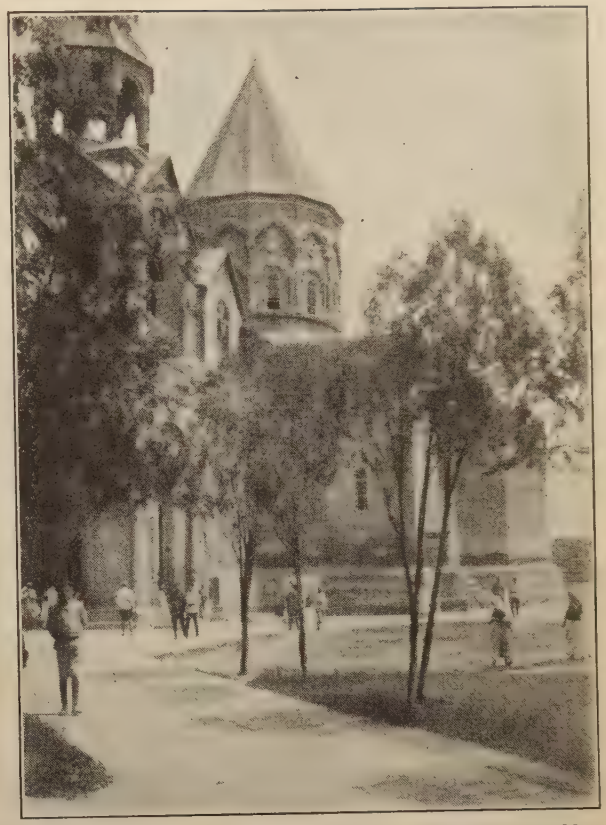


Patriarch of the Armenian Church

There are now 280 American relief workers residing in the various relief centers. These include physicians, surgeons, nurses, mechanics, industrial experts, agriculturists, teachers, engineers, orphanage experts, supply, transportation and general relief workers. Many of these are volunteers, giving their services either without financial consideration or on a minimum maintenance basis. Eleven have laid down their lives while thus seeking to save the lives of others.

In all the centers of relief work great emphasis is placed upon self-help and industrial training, so that with the return of peace and settled conditions each boy or girl released from the orphanage will be prepared to earn a livelihood at some useful occupation.

Industrial shops have also been opened in Constantinople and other centers where war widows who are endeavoring to keep their homes and support their children are given an opportunity to earn a small wage.



Supposed to be the Oldest Christian Church in the World Located at Etchmiadzin, Armenia

Wherever it has been possible to secure land in a section of the country comparatively free from war the people have been removed from refugee camps and established on farms. This has been done successfully in Armenia and in Thrace. Recently more than 5,000 refugees were established on farm lands in the latter country, while in the Russian Caucasus there have been allocated to Near East Relief more than 17,600 acres which will be used for the purpose of giving agricultural training to the orphans. With the use of modern agricultural implements and seed supplies now being sent to that country, it is the expectation that enough grain will be produced on this tract during the coming year to greatly lessen the amount of food it has heretofore been necessary to ship from America.

In addition to the great orphanage work, the Near East Relief maintains 38 hospitals, and 59 clinics. There are tuberculosis hospitals and also hospitals for the treatment of trachoma, that disease of the eyes known as the curse of the East. The trachoma hospitals have not only made possible the segregation of patients suffering from this disease, thus avoiding the spread of the contagion, but they have served a large purpose in calling attention to its dangers and to the necessity for immediate treatment in order that blindness may be prevented.

Forty nurses, each with a group of native assistants, care for the health conditions in the congested orphanages and refugee camps. In the supervision of

(Continued on page 486)

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The Junior and Out-of-Doors

By Mary Alice Jones

"THE heavens declare the glory of God; And the firmament showeth his handiwork."

But though we *accept* this as unquestionably true when we read the Psalm in concert on Sunday morning, how far short we fall of *acting* as if we believed it! In our hurry to be about our business, we pass without notice the exquisite handiwork of God; we do not pause that we may hear his great creation declare the glory of God. And then we wonder why it is that God seems so remote, so unapproachable. Through the revelation of himself in nature the Creator invites all men to be still and know that he is God—not to think, or hope, but to *know* with an assurance that dispels all doubt and uncertainty.

The little child, unhampered by the many problems that face the adult, readily and naturally accepts the flowers, the birds, the trees, the vegetables as God's good gifts, and is quite ready to thank him sincerely for his care. Because he so eagerly responds to the suggestions of God's love as shown through nature, his teacher draws freely from the out-of-doors in leading the little child to know the heavenly Father. But when the child reaches the age of nine or ten the teacher seems to feel that he has outgrown nature material, and so abandons it and restricts herself to material dealing almost entirely with people and the things they did. Of course it is recognized that the junior responds to hero stories and that he needs a large amount of this type of material for his religious nurture and development. But it is a mistake to exclude nature material from the curriculum during these years. The method of presentation will be different as the boys and girls grow older; but juniors need to be kept closely in touch with God as he reveals himself through nature.

In fact, there is no period of life when there is a keener interest in the out-of-doors than during the junior period. It is the unusual child of this age who prefers the indoors to the attractions of the woods, the river, the lake, the mountain, the fields. Should we consult the natural interests of these boys and girls we should find hikes, fishing, picnic suppers, swimming, camps, and such sports occupying a prominent, if not first, place. And why should we not use this natural interest to further their religious growth? Some of the most outstanding needs of this period can be met through the religious interpretation of the out-of-doors.

Juniors Admire Power and Greatness

The presentation of God as a loving heavenly Father that has so beautifully satisfied the younger children should be supplemented during the junior period with the added thought of the power and majesty of God. These boys and girls rejoice in power and greatness, and they should learn to appreciate these attributes of God. How can they be brought closer to these attributes than through the contemplation of his mighty works? The sight of a great mountain, towering above the plain or rising, bluff upon bluff, from a spreading valley, will awaken feelings of admiration for the power of the Creator that will thrill the soul of the child. A junior who had spent all of her earlier childhood in a country of plains came to a city that is built at the foot of a splendid mountain. The city streets were crowded and there was noise and confusion all about, but suddenly she caught sight of the mountain above the buildings. For a moment everything else was forgotten. There came an intense feeling of admiration for the power that had been able to create it. "How strong God is!" was the thought that ran through her mind. And in the thought of his strength came a new appreciation of the nature of the Creator.

Not only do juniors admire power and greatness, but they have a tendency to overestimate their own power. The little child feels keenly conscious of his dependence upon his father and mother, and so it is natural for him to feel dependent upon the heavenly Father and to feel grateful for his love and care. The junior is becoming so conscious of his own strength that he is inclined to scorn the idea of his being dependent upon any one else. This very easily leads to a lack of gratitude to God for his good gifts, an attitude that is destructive of religious growth. When the Psalmist was brought face to face with the visible evidences of the power of God, he cried:

"When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?"

If our juniors can be brought to consider the works of God, they will be able to see their own abilities in something like their proper relation to the power of God, and they, too, will feel the attitude of humility in his presence which is so essential to a truly religious life.

But a recognition of the power of God is not all that his out-of-doors can bring to the junior boys and girls. They are so matter-of-fact in their views of life, and are so full of vigorous physical energy that they are not strongly inclined toward reverence and worship. In the quietness of the woods, with the trees towering about them, it becomes easier to worship the Lord in the beauty of holiness. "With eyes looking into the Infinite," restraint is gone and communion with the Father becomes natural and spontaneous. It is the right of every junior to have the opportunity, at least occasionally, to sleep out-of-doors, where he can look through the trees to the stars and think the long, long thoughts of youth.

Does a Junior Respect Nature?

In a Sunday-school training school a course was being given on the characteristics of the junior. Reference was made to his love of nature, with particular mention of his interest in and care for the birds. The smile which went around the class showed that the statement was being challenged. "Your juniors must be unusual if they really are careful of birds," some one said to the instructor; "our juniors would immediately rob the nests." That challenge brought out an inaccuracy in statement which is very frequently made in this connection. There is a natural interest in the things of nature, but this natural interest, like all others, must be developed toward the ideal. Left undirected, it might readily express itself in robbing birds' nests to satisfy curiosity about the way the nests are made, the way the eggs look, etc. To develop toward the ideal the natural interest in birds is the task of education. The Audubon societies have realized this fact, and have put on a program of education that has resulted in a knowledge of bird life, an attitude of tenderness toward birds, and an intelligent care for the birds. Many Sunday-school story papers, too, are realizing the need of education along these lines and are running regularly short nature articles. Quite recently one of these periodicals received the following letter from a boy:

"Would you please be so kind as to give me the address of Mr. Charles A. David, who writes such a grand page of birds of all kinds? I would like to learn about wild animals and birds. I like the nature of them."

In the spring a Sunday-school class of fun-loving junior boys went to the woods for a picnic. In the rambles about, the group came to a thicket that seemed to be the home of a whole city of birds. There was an eager interest among the boys to know what kind of birds they were. They had studied the different birds that live in their state, and wanted an opportunity to classify them. "Let's see if we can recognize their songs," one boy suggested; so they listened very quietly until one and then another and another of the songs were recognized to the satisfaction of the group. There were other birds that they could not recognize by their songs, and so they wanted to look at the nests. But how carefully they went about it! "Don't pull that limb!" one of them called to another. "Don't you see you are pulling the nest?" And so they proceeded cautiously until enough nests had been inspected to satisfy their curiosity. Yes, they even peeped into some of the nests; but they were so gentle and so quiet that the teacher felt sure that even the most timid mother bird could not have been frightened. Then for a few minutes the teacher asked some questions about the material the birds needed for their nests, which birds were the songsters and which were the plunderers, and found a genuine interest among the boys. Some of them volunteered some interesting bits from their observation and experiences with birds; and finally it was the teacher who suggested that they play baseball!

The success of the gardening clubs, corn clubs, etc., among school children is not due alone to the prizes which were offered nor to the money which was made from the sale of the products, though, of course, these were incentives. But these clubs appeal to a natural interest of the boys and girls and for this reason, more than for any other, they have been successful. The mystery of growing things has a fascination for these boys and girls, and even in the midst of their intensely active days they will take a few moments to wonder about it. A junior had planted some morning glory seeds one spring and waited impatiently for them to come up. Then every day he watched the vine and was amazed to see how rapidly it grew. When some adult in the family questioned his statement one morning that the vine had grown three inches during the night, he made a heavy black mark on the cord, at the top of the vine. He called all of the family to witness, just before bedtime, that it had grown even during the day! "Don't she move, though!" he exclaimed admiringly, "and just to think she used to be just a little old seed." And that was a more meaningful acknowledgment of the mystery of the renewal of life than the recitation of any formal creed.

The junior's interest in nature extends beyond the magnificent mountains, the majestic trees, the sweet-singing birds, the useful gardens, the beautiful flowers. There is, for him, a great realm of nature in which the majority of adults find little interest. Spiders, toads, ants, bees, bugs and worms of many kinds—these fill a junior's heart with joy while they turn his mother's heart cold. And he should be allowed opportunity to study the habits of

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If we consulted the natural interests of boys and girls we should find hikes, fishing and other out-of-door activities occupying a prominent, if not first, place

these queer creatures. Solomon considered ants of sufficient importance to use them as an illustration of forethought and industry; Robert Bruce learned from the spider a lesson that made it possible for him to win a great battle. Should not the junior, then, be given the privilege, with certain restrictions, of a little investigation of his own along the same lines? Even if he does not learn some great lesson from these creatures, he will have satisfied a great desire of his own nature, and will have learned something more of the workings of God's laws.

What Can the Church School Do About It?

That church-school teacher who enters enthusiastically into a program that includes a large amount of out-of-doors with her juniors will find her joy in her work increased many fold and will be able more clearly to see results. To one who is overwhelmed with duties, as most church-school teachers are, a little time alone or with a few friends in the out-of-doors will bring rest and refreshment. That teacher can then take her boys or girls on a hike or a picnic in a spirit that will make good her hope of giving them not only a good time, but also a deepened consciousness of God's goodness and his power and majesty. Juniors are quick to catch the attitude of sincere appreciation of nature from a teacher or leader—and they will be equally quick to detect hypocrisy in sentimental phrases that mean nothing. No teacher can lead her class to see God through nature who is not able to feel a thrill of deep religious joy in the contemplation of his creation. But that teacher who does for herself receive fresh inspiration from communion with the Creator in his open fields, will be able to reach the inner life of her pupils and give to their natural love of the great out-of-doors a satisfying religious interpretation.

Some of the boys and girls who, because of lack of training, will feel that the greatest pleasure in the out-of-doors comes from destroying some fragile bit of beauty or in tormenting some luckless dog, will have to be dealt with very carefully. If the public-school nature classes have not prepared the way for the teacher of religion she must prepare the way for herself. Nothing can be gained from an effort to help a child see the power and goodness of God in a world that, to him, is here merely to be destroyed to satisfy his curiosity. These children must be shown a way to get more pleasure from the out-of-doors than comes from destruction before they can be led to a religious interpretation. To help these juniors first to enjoy, then to appreciate, and finally to see nature as one of God's revelations of himself to man, is one of the most satisfying phases of the work of a teacher of religion.

Some Matters of Detail

In preparing for an outing, it is always advisable to have a definite bit of nature study in mind. If the teacher is prepared to give interesting and authentic information about some phase of the life about them, it will not be difficult to concentrate the attention of the children upon this subject. The boys and girls should be allowed to feel that they are making some discoveries for themselves rather than merely receiving some information. A few sincere words of appreciation and then a little moment of silent contemplation will be more effective than a long discussion of some interesting point. It is well, too, to set a definite goal in regard to distance and a definite time for returning. If boys and girls clearly understand before they start just how far they may go and how long they may stay, and if, a few minutes before time to return, a warning is given, they will be ready to come back without complaint.

Juniors are naturally reserved about expressing their feelings, and the teacher need not expect them to express their appreciation of some beautiful out-of-door picture in poetic phrases. But this does not mean that they are not responding to the beauty and majesty which they see. One of the guides who has lived for many years at the Grand Cañon said one day that he could always judge the amount of real appreciation people felt by what they said when they first saw the Cañon. Those who began immediately to go into voluble eloquence were the ones who were incapable of really deep appreciation of that great specimen of the handiwork of the Creator; but those who stood quietly and were satisfied to let the majesty of the scene impress itself upon their consciousness were the ones who really appreciated the Cañon.

And so it is with the boys and girls. They may not be free in their expressions, but the scenes and incidents which they absorb in the out-of-doors will make permanent impressions on their lives which will make them gentler, stronger, and more reverent.

Kamp Kwewaydin

By Jennie A. Good

IN trying to supply the needs of the students of Lincoln Road Methodist School we found that some place of recreation was necessary—some place near enough to the city to eliminate expense and admit of frequent trips. A camp site was selected about a mile from the city along the Potomac and a building erected for a dormitory eighteen feet by thirty feet with a porch seven feet by thirty feet. An open dining room with tables and benches and an open kitchen with regular camp fire in center, were roofed for bad weather.

Furnishings and dishes were provided by the church people and we were equipped for the first year of camp life.

One week was set aside for girls and one for boys. The families of the church were booked for the balance of the time. This proved a great success, as two families could go to camp at one time.

Girls' week was the first week in August and was one of the most successful weeks we have ever had in young people's activities.

A woman of exceptional ability assisted the Camp Director, two young ladies, normal school graduates, taught classes, one story-telling and the other basketry. The Director taught ideals under the title of "How to be Charming." The interest in the classes, which were held in the morning, was well sustained. A regular program was posted and followed: girls learned to swim and row, cook and wash dishes, lead devotions and pray, make baskets and tell stories.

Devotions were conducted by the girls themselves after preparations for bed, and were sweet, simple and natural. Girls who never had prayed audibly before took part in devotions and every girl with one exception prayed aloud before the close of camp.

On Sunday evening a contest in telling Bible stories from memory was much enjoyed. The girl who told the best story was to receive any book on the shelf for her own. It would have done your heart good to have heard the stories and the discussions on "What I have received at camp."

The fourfold development program given below was carried out and credits given and awards made.

The Fourfold Development

Physical:
- Exercises.
- Swimming.
- Hiking.
- Rowing.

Mental:
- Class work.
- Debating.
- Reading.

Social:
- Disposition.
- Attitude to others.
- Helpfulness in making the whole camp program a success.

Spiritual:
- Obedience.
- Leading devotions.
- Audible prayer.

Awards:
- Development fourfold—Gold letter "K."
- Development threefold—White letter "K."
- Development twofold—Blue letter "K."
- Development onefold—Red letter "K."

Two years' receipt of Gold Letter will entitle holder to Pennant—"Kwewaydin Girl." Group leaders for younger girls are to be selected from girls who have received the pennant.

Summer Picnics and Activities for Primary Children

By Mollie C. Walker

THE words summer and vacation should be synonymous with picnics and play. To the child's mind this is true, but do we, as church-school teachers, plan and share in this joyous part of their young and developing lives?

It is a fact that a child learns more through play than through any other experience in his life. Why is it then that we do not live closer to our children in their play life? Until we do we shall never truly appeal to the child's interests and enlist his sympathetic cooperation and confidence. Play activity may be said to be one of the most striking characteristics of the primary period. The primary child is fond of play which takes the form of games, and through these games, properly directed and supervised, some valuable lessons may be taught. To come together in play not only helps the teacher to know the child more intimately and naturally, but it also gives the children a new and more attractive view of the teacher.

I feel sure that if we only stopped to analyze the influence of play in a child's life we should not be so neglectful in participating and planning for his play life. Play (1) develops self-control; (2) creates a spirit of democracy; (3) encourages truthfulness; (4) directs social tendencies into proper channels; (5) teaches unselfishness; (6) develops leadership; (7) provides wholesome amusement; (8) brings about a spirit of cooperation; (9) takes care of surplus energy; (10) rounds up physical development; (11) develops a spirit of friendly rivalry; (12) aids in obedience; (13) enlarges the circle of friends or companions; (14) develops loyalty; (15) teaches accuracy; (16) cultivates fairness; (17) makes for helpfulness; (18) develops spirit of optimism; (19) teaches to accept success or defeat with the right spirit; (20) makes for resourcefulness, and (21) creates joy.

It has been said that "from a joyless childhood springs a barren adulthood." All that we have mentioned in the influence of play in the child's life is highly educational and enters normally into the development of the child's character. Every child is primarily a social being and we must help him to live religious truths in his social life. Out-of-door parties and picnics afford the teacher an opportunity for entering into the child's play life, and a day in the open will bring teachers and children together in a way that no indoor activity will afford. The following plans were carried out by a primary group and may prove helpful to teachers who wish to take the children to the park or woods for a day's outing.

A Patriotic Party

Invitations. The words of invitation may be written or typed on a small piece of paper rolled and placed inside of a "dummy" fire cracker, which should be covered with red, white, and blue paper.

Time. About the first or third of July. The spirit will be lost if it is held after the birthday of our country.

Place. A cool, shady place in a city park or in the woods if possible.

Transportation. The teachers, children and mothers all meet at the church and ride to the park in a large electric truck which has been decorated with red, white, and blue bunting. Be sure to have plenty of straw and hay in the bottom of the truck. There may be some mothers who will be glad to use their own cars, and the truck will take care of those for whom there is not enough room in the individual cars. As soon as the mothers and children arrive at the church, be sure to give each one a small American flag. This will help to create a patriotic spirit which should pervade the whole party.

Supervised Plays

Upon reaching the selected spot for the picnic, all gather around a flagpole. Have the children stand at attention while the flag is raised. As it reaches the top have them sing the first and last stanzas of *America* and then salute the flag, reciting the words of the salute. Then all say slowly or sing with the leader;

"There are many flags
In many lands,
There are flags of every hue;
But there is no flag
In any land
Like our own red, white, and blue."

When this service is over, the children will be ready to separate into three groups with their three play leaders and have some games. For graded games the children will naturally fall into three groups—six-year, seven-year, and eight-year. Have some kind of a patriotic cap to distinguish each group. For instance, a white cap for the six-year-olds, blue paper for the seven-year-olds, and red paper for the eight-year-olds. Be sure that the play leader wears the emblem of distinction too. The leaders will separate their groups so that the games may proceed unmolested by the cheers and songs of the others. There are many games which the children will enjoy, among them the following:

Soldier Boy. For six-year group. The children form a circle and one child with a flag marches inside while the children sing:

"Soldier boy, soldier boy,
Where are you going
Bearing so proudly the red, white and blue?

The child in the center sings:

"I go where my country and duty are calling,
If you will be a soldier boy you may go too." [1]

At the words, "If you'll be a soldier boy," the child stops and gives salute to a child in the circle, who joins in the marching. This is repeated until all are in the circle.

Liberty Bell Tournament. For seven-year group. Hang a large hoop covered with red, white, and blue paper from a tree. In the center suspend a bell. Use bean bags to throw at the bell. The side that hits the bell the most times wins. Pin small ribbon badges of red, white, and blue on the winners.

Flag Relay. For eight-year group. Use tree for base. Divide the group into two sides with two captains. The group leader will be the time and score keeper. Proceed as in any relay race. After the children have enjoyed separate games and contests, have them all return to a central cool spot and have a good story-teller tell the story of Betsy Ross. Then let the children dramatize *The Making of the Flag* in a natural and spontaneous manner.

The Story Hour. Before the children become too tired, gather them together for a story hour. Among other good stories to tell are the following: *The Flag Story* by Nannie Lee Frayser; *The Rescue of Old Glory*, in *Tell Me Another Story*, Caroline S. Bailey; *Gladys' Red, White, and Blue Day*, in *Stories for Every Holiday*, Caroline S. Bailey.

The Nature Study Hour. If the party is held in the woods, take the children for a short walk. Try to find different birds and nature objects, and talk with the children about them.

Homeward Bound. Be sure that every child reaches home safely. The day should prove a happy and profitable one for both teachers and children.

[1] Music may be found in *Children's Old and New Singing Games*, by Marie R. Hofer.

A Fourth of July Celebration

By Julia Logan Archibald

THE Fourth of July, you know, is one of the days when we think and talk about how much we love our country. We try to remember all the brave men who fought and died for her, and the wise and righteous ones who lived and worked for her. Every unselfish thought they had, every just deed they did, helped to give us a happier place to live in today.

I know we always wish that we, too, could do something to help, don't we? This year the Sunday school that little Gloria Landon attended decided that they loved their country so much that they wanted to help to make her courteous, hospitable and helpful to all the strangers within her gates. So they sent out far and wide and asked all the little children, whose parents had been born in foreign countries, to come and join in the celebration. And oh, you should have seen the happy results!

Gloria thought it was the loveliest Fourth of July parade she had ever seen, so she just took a slice right out of it and took it home with her. Her mother said that she might. There they are in the picture. First there was Michaelo, the Italian gardener's little boy. Gloria is holding him by the hand. Then came Wee Lee, the Chinese laundryman's little son, carrying two lovely lanterns. Next was little Gretel, the Dutch pianist's daughter. The last was Agoo, a little orphan Esquimo boy, adopted and brought to the United States by an Arctic explorer. He was living in New York and Gloria's father had borrowed him for the celebration. Of course his fur hood and coat were made of fuzzy tissue-paper, nice and thin for a July day, but they looked, from a distance, exactly like the ones he wore in the Northland when he went seal hunting through a hole in the ice.

When the parade was over, and lots of friendly people had come to shake hands with the little strangers, Gloria led them to the big buzzing touring car, where her mother and father were waiting for them, and in a few minutes they were all being emptied out at Gloria's pretty home. It was almost sunset and the supper table was already set in the garden. How pretty the hollyhocks looked in their prim rows against a cool gray wall. They wore their new pink and yellow hats in honor of the occasion.

After the children were all seated, with good things on their plates and merry thoughts passing between them in shy words and soft laughter, Gloria's father talked to them about the different countries which were represented at the table.

He said that Italy had produced so many wonderful musicians that it was called "The Mother of Music," and he told them about the beautiful cities and olive groves and gardens there. Michaelo's father knew all about the gardens and how to make things grow in the most beautiful way.

Mr. Landon told them about the Great Wall of China, and how the people love poetry, and about the marvelous skill of Chinese artisans. He described the peach-blow vases which are so old and so beautiful, and which took so much patience and love and so many toilsome days to make.

Then he told them about the great sea-walls, called dykes, which keep the ocean out of Holland, where Gretel was born, and the great painters of that country, and the beautiful china, and the millions of flowers. He was telling them about the long, long days and nights in Agoo's land, and how hard the people must work to get food, and how skillful the hunters are, when all at once Michaelo discovered a package under his napkin. Tucked under the string was a card which read:

"For our comrade, Michaelo,
Such a bright-eyed little fellow,
Hoping he may never miss
The country he gave up for this."

Just about this time Wee Lee found a package slipped into his lap, and on it was written:

"For our little friend Wee Lee,
From a home far over sea.
We bid him welcome to this land,
And wish him friends on every hand."

And then by the side of both Gretel's and Agoo's plates appeared packages, each with a written card. Gretel's read:

"For the little Gretel-maiden
Coming in all flower-laden.
May her beauty-loving race
Lend to ours an added grace."

And Agoo's read:

"Welcome, little Esquimo
From the land of ice and snow.
Help us work and help us play,
In the kindest, gayest way!"

With shining eyes and eager hands they opened the packages, and each one found inside a beautiful silk American flag, and a smaller box containing a tiny gold enameled American flag pin.

Now don't you think that when those children went home from that party, full of ice cream and cake and new ideas, they were happier and more loving little new Americans? I'm sure they were.

Among Recent Books

Handbook for Workers with Young People, by James V. Thompson. The Abingdon Press, New York. $1.50; by mail, $1.60.

This volume in the community training school series published by the Abingdon Press, deals with one of the most important and critical periods in the whole curriculum. The book has been written primarily for Community Teacher Training classes and is to be commended for general reading by leaders of young people in any denomination. The author points out very clearly that these years between eighteen and twenty-four offer to the church practically its last opportunity for bringing to bear upon young life a helpful teaching influence. Here is the point at which all its previous efforts should be brought to a focus. If the church fails here, the failure will be tragic indeed.

The author thinks of this group of young people as a section of the church rather than as a separately organized group or "society." He seeks to make the church conscious of this element in its fellowship and to point out ways in which the church may actually bring young people into active participation in its whole life.

The book opens with a very clear analysis of the problem, a study of the characteristics of young people and their interests and needs, the types of organization and programs that are adapted to meet these needs. This is followed by a discussion of the young people's classes with a very suggestive outline of the possible courses of study which it is recommended should be chosen upon the elective principle. Special problems of environment are discussed, especially with respect to rural conditions. Evangelism and life service form the theme of a very helpful chapter. The closing chapters of the book deal with the relations of young people to church, community and the world, and the discovery and development of leadership. This book is certainly to be widely used by all workers with young people.

Bible Boys and Girls, by Stuart N. Hutchison. F. H. Revell Co., New York. $1.25.

Stories of the Kingdom, by Will Reason, George Doran Co., New York. $1.00.

For those pastors who prefer to base their children's sermons on the Bible, two recent books will provide suggestive material. The first of these, containing forty-eight sermons, conceives of the children's sermon as an interpretation of child life and child problems. The author has the happy faculty of picking out situations in the lives of children where moral strains are likely to occur and of suggesting how religion can be a help in these moments of stress. He is very skillful in the wording of the topics which form the basis of discussion in the sermons, as will be seen from the following examples: *Ishmael, the Tease, Esau, the Boy Who Failed, Sunny, The Strong Boy* (Samson), *The Boy Who Wanted to be a Minister* (Samuel), *It Doesn't Matter* (Obedience), *No Trespassing, The Man With a Hole in His Pocket* (Haggai 1. 6), *Company Manners* (1 Timothy 5. 4), *Dumb Dogs* (Isaiah 66. 10). The method which the writer follows in his sermons is generally to find a biblical incident in which the Bible character is meeting a situation analogous to the one which confronts the boys and girls in the congregation. The biblical incident suggests a way in which the problem can be successfully met, or, as in the case of Esau or Ishmael, warns against a line of conduct which may be immediately attractive, but which leads to unfortunate results.

In the second volume, *Stories of the Kingdom*, the author conceives of the task of the preacher rather as an interpretation of biblical material, followed by a suggestion as to how that material may help us to solve life difficulties. In other words, this book is "subject centered," while the other is "life centered." The title is perhaps a little misleading, as the sermons are not "stories" but rather talks about stories—the stories are parables that Jesus told. A much wider range, however, is covered in the twenty-five chapters than might be inferred by a reference to the parables of Jesus. The author has felt free to range rather widely through the Bible in search of material which might have a bearing upon his central theme, "The Kingdom of God." It is doubtful whether the material selected and the form of presentation are such as to make an immediate appeal to the experience of the younger portion of the congregation. There are passages, however, which would be very helpful to those of adolescent years. The question arises as to whether adolescents would not prefer to be addressed as a part of the adult congregation rather than in "children's sermons."

Daily Devotions, an Aid to Private and Family Worship, for the Home, the Individual and Church Gatherings, Edited and Compiled by Rufus W. Miller, D.D. The Heidelberg Press, Philadelphia. Pp., 196. Price 60 cents.

Dr. Miller has brought together in this little volume a very valuable selection of materials for worship. In addition to more than fifty pages of general prayers, covering a wide variety of human interests and expressed in language both simple and felicitous, there are special prayers, voicing the solicitude of parents for the children and also the desires of children them-

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selves. An especially helpful feature is the suggested list, or rather lists, of daily readings from the Bible. In one list the readings are topical and arranged in weekly cycles, another topical list contains readings for two weeks, a third provides readings for one month, still another contains suggestions for reading the Bible through by courses. There are readings from the Psalms, Bible readings for special days, national holidays, and upon subjects of special interest. Passages are suggested for memorizing, prayers also for special objects and seasons and occasions, biblical prayers, devotional exercises in preparation for public worship, prayers for use in Sunday school, in young people's meetings, for missionary societies, sentence prayers, prayers of the ages, litanies and responses. No other volume has come to hand which has undertaken to provide material in such variety and adapted to so wide a range of ages. Most of the material seems to have been selected with great care. It is a little surprising, however, to find suggested for children's use the older and ill-adapted version of "Now I lay me down to sleep."

Difficulties of the Church School Teacher

(Continued from page 464)

given to the church-school lesson? (1 hour each week, 168 hours apart).

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REVIEWED BY ELISABETH EDLAND

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Around the World with Burton Holmes. 12 reels. Exchange, National Non-Theatrical Motion Pictures, 232 West 38th St., N. Y. C. New York, the Statue of Liberty, beyond the three mile limit. England, London, Westminster Abbey, House of Parliament, St. Paul's Cathedral, Piccadilly, Trafalgar Square, Stratford-on-Avon, Land's End. France, Paris, Place de L'Opéra, Grand Opera House, Champs Elysées, Pantheon, Church of the Madeleine, Notre Dame, the Louvre, Hôtel des Invalides, Tomb of Napoleon; Versailles, Trianon, Marie Antoinette's village, the Orangery; Marseilles, church of Notre Dame de la Garde, Belgium, Bruges, war-time scenes, poppy fields, harvest scenes. Italy, Venice, the grand canal, Church of San Marco, Bridge of Sighs; Rome, the Coliseum, monument of Victor Emanuel, St. Peter's, Vatican, Castle of St. Angelo; Vesuvius, eruption of volcano, fleeing refugees. Turkey, Constantinople, Sultan's palace, suburban homes, street scenes of new Constantinople, old city of Stamboul, Galata Bridge, Turkish quarters, sidewalk cafés. Egypt, Alexandria, street scenes, Pompey's Pillar, Minarets; Cairo, caravans, bazaars, University of El Azas, the Sphinx, the Pyramids. The Holy Land, Jerusalem, Tower of David, Mount of Olives, Garden of Gethsemane, stations of the cross, via Dolorosa, Golgotha, the Garden Tomb, Mosque of Omar, the Wailing Wall, Solomon's Temple. Java, Batavia, Tandjong Priok, the Wayangs, the Boro-Bodo, Bromo volcano, making batiks, Royal ballet, life and customs. Siam, social functions, life and customs, rice fields, floating markets, Venice of the Orient, "elephants a-pilin' teak," royal ballet of Bangkok, sleeping Buddha, King Roma. Philippines, Manila, the Bay, old and new cities of Manila, streets and buildings, ancient and modern customs, suburbs, Pasig River, Gorge of Pagsanjan, Lake Tagun, cocoanut raft, sugar and rice industry, the land of the Igorrotes, native dances, Uncle Sam's work. Japan, Islands of Matsuhima, methods of travel, strolling players, trained cormorants, Geisha girls and dancers, tying the obi, eating with chopsticks, hot baths of Noboribetsu, Japanese life, habits and customs, sacred shrines. Back in the U. S. A.

Mosquito. 1 reel. Exchange, Max Fleischer, 128 East 45th St., N. Y. C. Out of the Inkwell Cartoon. The adventures of a clown who is pursued by a huge mosquito.

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Aladdin and His Wonderful Lamp. 3 reels. Exchange, National Non-Theatrical Motion Pictures. One of the Arabian Night stories. Aladdin had only to rub his wonderful lamp when a powerful genie appeared bringing Aladdin whatever he wished.

Solomon's Temple. 1 reel. Exchange, National Non-Theatrical Motion Pictures. The holy site now occupied by the beautiful Mosque of Omar. With the aid of movable models of ancient Jerusalem there are illustrated the many changes from the tented Tabernacle to the Temple of Solomon.

Vistas of the Holy Land. 1 reel. Exchange. W. W. Hodkinson, 469 Fifth Ave., N. Y. C. The garden of Gethsemane, Tower of David, the Wailing Walls, types in streets of Jerusalem, River Jordan at the spot where the Israelites are said to have crossed the Wilderness into the Promised Land, shepherds on the mountain-sides, tending their flocks, the Dead Sea, the site of the Temple of Solomon and the Mosque of Omar.

Oliver Wendell Holmes. 1 reel. Exchange. W. W. Hodkinson. Great Authors' Series. Scenes taken in and around Cambridge, Mass. Sub-titles contain brief biographical sketches of subject views along the Hudson River with quotations from some of his poems.

The Glorious Dead. 1 reel. Producer, Prizma, 71 West 23rd St., N. Y. C. A color picture showing the complete ceremony of the burial of America's Unknown Soldier at Arlington Cemetery, Armistice Day, 1921, exercises, processions, floral offerings, and "taps" at Arlington.

My Country. 1 reel. Exchange, Educational Film Exchange, 729 Seventh Ave., N. Y. C. Robert C. Bruce. Wilderness Tales. Beautiful scenic views of the Pacific Northwest.

The Mirror. 1 reel. Exchange, Universal, 1600 Broadway, N. Y. C. The first motion pictures ever taken of a National event, the inauguration of President McKinley, March, 1897, a "close-up" of the President, infantry, and cavalry on parade. President Cleveland, inauguration contrasted with that of President Harding, scenes of inauguration of Ex-Presidents Taft and Wilson.

The City of Algiers. 1 reel. Exchange, Non-Theatrical Motion Pictures. Remarks: Entering the ancient harbor, Arab dwellings, railways and highways, markets, the Grand Mosque, Paris-like aspect of the lower city, upper part of the city panorama, the streets of the old Arab Kasbah.

Hook, Line and Sinker. 1 reel. Exchange, Goldwyn. Remarks: Sport review. Miami, Florida, Aeromarine cruiser flying over the gulf stream; Bimini Island, most beautiful of tropical Bahamas, fishing scenes, views of fish swimming in water; off Florida West Coast, harpooning shark, etc. Miami Beach, Fla., scenes showing Henry Kollinger, the "Alligator Boy," handling live alligator in the water, in boat on float.

Entangling Alliances

(Continued from page 457)

to grant justice precisely as it exacts it. And justice is better served in conferences of peace than in conflicts at arms. Since this conference of nations (at Washington) has pointed with unanimity to the way of peace today, like conferences in the future, under appropriate conditions, and with aims both well conceived and definite, may illuminate the highways and byways of human activity. The torches of understanding have been lighted, and they ought to glow and encircle the globe."

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Program for Camp Fire Girls

(Continued from page 471)

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How to conduct ceremonial.
How to observe the simple rules of health and personal hygiene, and to keep health chart.
How to properly care for and arrange a room.
How to prepare and serve tea, and to welcome guests.
How to make six standard knots.
How to recognize twelve birds, twelve trees, twelve flowers.
How to blaze a trail and follow it.
How to cook a simple meal out of doors.
History of the American flag, and be able to draw the flag to scale.
The Camp Fire Girls' Manual:
Camp Fire Songs—"Wohelo," "The Sun is Sinking in the West," "Mammy Moon," "Hiking Song," "Star Spangled Banner," "America," "Battle Hymn of the Republic," "Oh, Beautiful for Spacious Skies."
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Should have maintained a group Bulletin Board.
Should have kept a Count Book of Honors and a Camp Fire Note Book.

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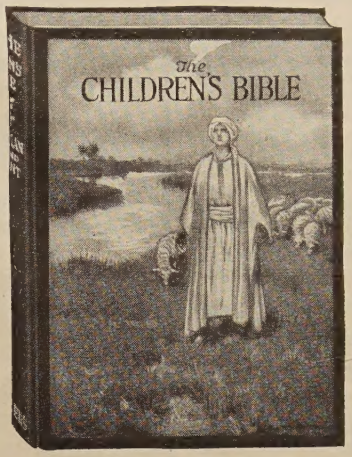

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3. What the girls wish to do.
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5. The length of those meetings.
6. Possible extra meetings.
7. The holidays which may occur during the month, as an opportunity for some special recognition or observance in the home, or the group, or both.

Saving a People

(Continued from page 475)

sanitation the relief workers have conferred untold benefits upon the peoples of this section of the world.

Throughout the whole territory in which the Near East Relief operates, America is a name to conjure with, because its representatives have gone, not for what they could get, but for what they could give. The Patriarch of the Armenian Church writes, "Tell the churches of America and the good people of your country that they have saved my nation from perishing off the face of the earth. Had it not been for Christian America we would have kept our faith in vain. Tell the people of the great American Republic that we are most profoundly grateful and we trust that the Armenian nation will show its everlasting gratitude for the help from America."

Like any investment in childhood and education, America's investment in the Near East is yielding rich returns, and many of the children of those distant lands rise up and call her blessed.

AN interesting booklet has been sent to the office of THE CHURCH SCHOOL from the First Presbyterian Church of Victoria, B. C. This is the Annual Report of the Department of Religious Education and covers the work of the entire year (1921) for all departments of the church school as well as the various activities, such as the Athletic Association and musical events. There is a report from the Director of Religious Education, the secretary and treasurer, and a complete roll of the officers and teachers of the school.

A summary of the year's work published in this way, showing the hearty cooperation between officers and teachers is, in the words of the Director of Religious Education, an incentive to "a greater dignity and seriousness to the work of religious education in our church school."

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Teachings of the Road

(Continued from page 474)

"The King of Love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am his,
And he is mine forever."

A Young Girl: Let *us* tell him of the Fatherhood of God.

Girls: The great Teacher from Nazareth saith: "What woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it?

"And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost.

"I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

Priest: And you say that he also teaches you to love your neighbor? But who is my neighbor?

Lawyer: Hear what he told me a fortnight ago:

A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead.

(Here he points at a boy who has taken his place at the center of the platform, prostrate. A priest passes by on the other side. Also a Levite. A Samaritan binds his wounds, pours in oil, and brings him to the Inn. Here the Samaritan knocks, is met by the innkeeper, and handing him two coins, says:)

Samaritan: Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.

Lawyer: Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?

Priest: He that showed mercy on him.

Reader: The pilgrims go on their way to Jerusalem, but as they go they sing a Psalm:

Children (Psalm 122).

I was glad when they said unto me,
Let us go unto the house of the Lord.
Our feet are standing
Within thy gates, O Jerusalem,
Jerusalem, that art builded
As a city that is compact together;
Whither the tribes go up, even the tribes of the Lord,
For an ordinance for Israel,
To give thanks unto the name of the Lord.
For there are set thrones for judgment,
The thrones of the house of David.
Pray for the peace of Jerusalem:
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.
For my brethren and companions' sakes,
I will now say, Peace be within thee.

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For the sake of the house of the Lord our God
I will seek thy good.

(*As they sing, those in costume go up upon the platform. They kneel during the rest of the service.*)

Reader: While they are in the Holy City, the Lord and his disciples worship the Father in heaven. Many times the Master is seen alone in prayer and on one occasion the Disciples ask him to teach them to pray. Let us all use the prayer which he taught them then.

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done, on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil; For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

(*The young lawyer reads from the Prayer Book the third Collect at Evensong.*)

The Young Lawyer: Lighten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night. For the love of thine only Son, our Saviour, Jesus Christ. Amen.

(*A General Thanksgiving.*)

Almighty God, Father of all mercies, thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us and to all men. Especially for the inspiration and help which this Vacation Bible School has been to us as individuals and as a parish. We bless thee for our creation, preservation and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise not only with our lips but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ, our Lord, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

(2 Cor. 13: 14.)

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

The poster, "A Fourth of July Celebration," on page 480, is intended for the use of beginners' and primary teachers. It may be reproduced in larger size by using the pantograph, which may be purchased at any department store. The story is suitable for telling at a summer party or picnic, or on Sunday if desirable.

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